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# ENCYCLICAL LETTER
## (*PRINCEPS PASTORUM*)

**of**

**His Holiness Pope John XXIII**

# THE CATHOLIC MISSIONS

## on the fortieth Anniversary of the Apostolic Letter "Maximum illud" of Benedict XV.

### INTRODUCTION

**Personal Recollections**

Since the day, when We, mindful of Our lowliness but confiding in His most powerful aid, responded to the loving invitation of the "Prince of Shepherds" (1) to assume the government and custody of the "lambs" and "sheep," of the universal flock of God throughout the world (2), the missionary problem in all its vastness, beauty and importance has constantly been present to Us (3). We have, therefore, not ceased to direct Our most lively solicitude to it. In the homily which We gave on the first anniversary of Our coronation We numbered last October 11th, the day when more than four hundred missionaries came together in the sacrosanct Vatican Basilica to receive a Crucifix from Our hands before they spread throughout the world in the service of the Gospel, among the most happy of Our Pontificate.

In the adorable and loving designs of Divine Providence Our sacerdotal ministry was directed to that field at an early date. In fact, on the morrow of the First World War, Our Predecessor, Benedict XV of blessed memory, called us from Our native diocese to Rome in order that We might dedicate Ourselves to the "Society for the Propagation of the Faith." We gave four happy years of Our priestly life to that work. We still have a fresh

(1) 1 Petr. 5,4.
(2) Cfr. Jo. 21, 15-17.
(3) Cfr. Homilia in die Coronationis habita: A.A.S. L. 1958, p. 886.

recollection of that memorable Pentecost of the year 1922 when it was granted to Us to participate with joy, here in Rome, in the celebration of the third centenary of the foundation of the Sacred Congregation "de Propaganda Fide" to which is confided the task of causing the truth and grace of the Gospel to shine unto the extreme confines of the earth.

In those years, Our Predecessor, Pius XI of happy memory, strengthened Us in the missionary apostolate by word and by example and it was from his lips, shortly before the Conclave in which the Holy Spirit was to designate him as successor of Peter, that we learned that "nothing more marvelous or grandiose could be expected of the new Vicar of Jesus Christ than these two most serious ideals; that he will strive to propagate the Gospel throughout the world and also to bring about and consolidate true peace among the nations" (4).

With Our mind full of these and of other pleasant memories and conscious of the grave duties that are incumbent upon the Supreme Pastor of the flock of God, We wish, Venerable Brothers, to take the occasion of the 40th anniversary of the memorable Apostolic Letter "Maximum illud" (5) with which Our venerable Predecessor Benedict XV gave a new and decisive impetus to missionary action in the Church, to treat of the necessity and the hopes for the spread of the Kingdom of God in that considerable part of the world, where missionaries are performing their precious and difficult work so that new Christian communities will arise and bear salutary fruit.

(4) Cfr. La propagazione della fede. Scritti di A.G. Roncalli, Roma, 1958, p. 103 sq.

(5) Cfr. A.A.S. XI, 1919, p. 440 sq.

On this subject, Our Predecessors Pius XI and Pius XII of blessed memory have already imparted opportune norms and exhortation by means of Encyclicals (6) which We Ourselves wished to "confirm with Our authority and equal charity" in "Ad Petri Cathedram" (7), Our first Encyclical. But we shall certainly not have done enough to fulfil the desires of the Divine Redeemer until all the sheep form part of one single flock under the guidance of the one Shepherd (8).

### The New Encyclical

As we turn Our particular attention to the supernatural interests of the Church in Mission lands, there appear to Our eyes regions that are bright for the harvest, regions in which the work of the labourers in God's vineyard is particularly arduous, and still more regions where the violence of persecution and regimes hostile to the name of God and Christ are trying to suffocate the seed of the word of God. (9) There is great need everywhere on the part of souls; from all parts there comes to Us the invocation "Help us" (10). We wish to honour those many zones already fecundated by the blood and apostolic sweat of heroic heralds of the Gospel who come "from all the nations under the heavens" (11), zones where native apostles are now germinating as a flower and fruit of grace. We wish

(6) Cfr. Litt Enc. Pii XI Rerum Ecclesiæ A.A.S. XVIII, 1926, p. 65 sq.; Litt. Enc. Pii XII Evangelii præcones: A.A.S. XLIII, 1951 p. 497 sq.; Fidei donum: A.A.S. XLIX, 1957 p. 225 sq.

(7) Litt. Enc. Ad Petri Cathedram: cfr. A.A.S. LI, 1959 p. 497, sq.

(8) Cfr. Jo. 19, 16.

(9) Cfr. Matth. 13, 19.

(10) Act. 16, 9.

(11) Ibid, 2,5.

o send them an affectionate message of praise and encouragement, together with instruction, based on a great hope that has no fear of being confounded because it is founded on the infallible promise of the Divine Master: "Behold I am with you all days even to the consummation of the world" (12); "Have confidence; I have conquered the world" (13).

## First Part

## THE HIERARCHY AND THE LOCAL CLERGY

### Appeal of the Letter "Maximum Illud" for native clergy

On the morrow of the first world conflict which brought mourning devastation and sorrow to so great a part of humanity, the Apostolic Letter "Maximum illud" (14) of Benedict XV which We commemorate, a paternal invitation, aroused the souls of all Catholics to work for the peaceful spread of the Kingdom of God everywhere; the Kingdom of God which alone can give and assure lasting peace and true prosperity to all men, children of the heavenly Father. Since that time the very lively work of Gospel heralds and daily new undertakings have flourished and brought forth more abundant fruits. Among important developments was the establishment of the Hierarchy and clergy in regions that were confided to Missionaries.

To use the words of Our immediate Predecessor of blessed memory Pius XII: "The ultimate goal of missionary endeavour, which should never be lost sight of, is to establish the Church on sound foundations among non-Christian peoples, and to place it under its own native Hierarchy" (15). This Apostolic See has always opportunely and seasonably provided for this and it has especially of late taken measures for the establishment or re-establishment of the Hierarchy in those regions where conditions made it advisable to erect episcopal sees and to confide them, when this was feasible, to Prelates who are native of those regions. It is well known that this has ever been the program of the Sacred Congregation "de Propaganda Fide." It must, however, be said that the above named Apostolic Letter placed the gravity and urgency of this question in clearer light. Through that Letter Our Predecessor of happy memory Benedict XV most earnestly exhorted all who were in charge of Catholic Missions to instruct, and with all diligence, those in mission countries who are by a certain divine inspiration called to take up the priesthood so that the clergy, called the native clergy, without signifying any offensive difference — such discrimination was never accepted in the pronouncements of Roman Pontiffs or in ecclesiastical documents — should increase in numbers and in virtue.

### Provident Developments during the Pontificate of Pius XI and Pius XII

That exhortation of Benedict XV, which was repeated by Our immediate Predecessors Pius XI and Pius XII, has by grace of Divine Providence brought forth visible and rich fruits. We desire that you join with Us in giving eternal thanks to God who has, in Mission countries, raised up such a numerous and excellent array of

(12) Math. 28, 20.
(13) Jo. 16, 33.
(14) Cfr. A.A.S. XI, 1919, p. 440 sq.

(15) Litt Enc. Evangelii præcones; A.A.S. XLIII, 1951 p. 507.

Bishops and priests, Our Brothers and beloved sons, who give rise to great hope in Our soul. If we cast a rapid glance at the statistics for the regions of the Sacred Congregation 'de Propaganda Fide,' exclusive of those that are now oppressed by persecution, it can be noted and not without great solace, that the first Asiatic Bishop was consecrated in 1923 and that the first Vicars Apostolic of Africa stock were nominated in 1939 while by the year 1959 Asiatic Bishops numbered 68 and those of African race were 25. The native clergy in Asia in the year 1918 numbered 1919 and it increased, by 1957, to 5,553. In the same period of time the African clergy increased from 90 to 1,811. It was by this admirable increase in the number of the clergy that the Lord of the harvest (16) wished to reward the labors and the merits of those who generously dedicate themselves to the work of the Catholic Missions, either directly or by manifold acts of collaboration, in response to the repeated teachings of this Apostolic See. With right and with legitimate satisfaction Our Predecessor of happy memory Pius XII was able to say: "There was a time when ecclesiastical life, in so far as visible, revolved, thrived and flourished especially in the old regions of Europe from which it flowed as a majestic river to other lands which, to use a Greek word, seemed to be the periphery of the world; today, however, that same life of the Church is communicated to all members of the Mystical Body of Jesus Christ by a certain mutual exchange of life forces. In not a few regions of other continents the people are no longer under the training and direction of Missionaries but are governed by their own Hierarchy; they have their own ecclesiastical organization and they gladly communicate spiritual and early gifts to other comunities of the Church from whom they formerly received almost everything (17). We exhort the Bishops and the clergy of these new churches to pray and so to work that their priesthood will be fruitful and also, when they address their faithful, to speak often of the dignity, beauty, necessity and the high merit of the sacerdotal office so as to make those whom God wishes to call to so excellent an honour ready to correspond whole-heartedly to their divine vocation. May they see to it that those entrusted to their care direct their prayers to God for this same cause together with those of the Universal Church which, in response to the exhortation of the Divine Redeemer prays that the Lord "will send workers to His harvest" (18) especially in these times when "the harvest is great and the workers are few" (19).

### Fraternal Collaboration between the Local Clergy and Missionaries

Christian communities, moreover, in which Missionaries are still at work although they are governed by their own Hierarchy still need the help of those who come from other countries, at times, because of the vastness of the territory, at times, because of the increase in the number of the faithful and, lastly, because of the great number of those who have not been ennobled by the doctrine of the Gospel. Of these missionaries it may be said as did Our immediate Predecessor: "They are not to be called strangers,

(16) Cfr. Math. 9,58.

(17) Cfr. Nuntius radiophonicus Pii XII die Natali D.N.I. Ch. habitus; A.A.S. XXXVIII, 1946, p. 20.

(18) Luc. 10, 2.

(19) Ibid.

since any Catholic priest, faithfully carrying out his office, is at home wherever the Kingdom of God is flourishing or where it is at its beginnings" (20). Let all then work together in fraternal harmony in the bond of that sincere charity which reflects the love for Christ and His Church by which they should be inflamed; let them be prompt and cheerful in obedience to the Bishops "whom the Holy Spirit has placed to rule the Church of God" (21); let them be "one in heart and mind" (22) always grateful to one another for collaboration given so that it will be clear to the eyes of all that they are truly disciples of Him who in His "new" and special precept (23) exhorted all to observe charity and increase in it.

## Second Part

## THE TRAINING OF THE LOCAL CLERGY

### Primacy of Spiritual Formation in the Education of the Young Clergy

In "Maximum illud," Our Predecessor Benedict XV of blessed memory, in a special way, exhorted those in charge of Catholic Missions so to form and fashion the minds and souls of the clergy, chosen from the people, that their training and education should be "complete and perfect" (24). In this regard he wrote: "Linked to his compatriots as he is by the bonds of origin, character, feelings and inclinations, the indigenous priest possesses exceptional opportunities for introducing the faith to their minds, and is endowed with powers of persuasion far superior to those of any other man" (25).

It is hardly necessary to recall that a perfect sacerdotal education must first of all be concerned with the acquisition of the virtues that are proper to the sacerdotal office, "The office of attaining to his own sanctification" (26). The new native clergy should for this reason engage in a holy competition with the clergy of those older dioceses which have for a long time given the world priests of such admirable virtue that they have merited to be proposed as examples to the clergy of the Universal Church. It is especially by sanctity that priests can and should be the light of the world and the salt of the earth (27), that is of their own nations and of the whole world; it is especially by sanctity that they can demonstrate the beauty and the supernal power of the Gospel to all and it is in this way that they can teach all that Christian perfection is a goal for which all children of God can and should strive with all their powers, no matter what their origin is, regardless of the ambient in which they live or the culture that they enjoy.

It is our paternal hope that it will be possible everywhere to choose from the native clergy of every nation those who will be able to direct, and in proper and holy manner, form and educate subjects for the sanctuary. We exhort Bishops and those in charge of Catholic Missions not to hesitate to choose, for this task, those who by virtue and prudence, give promise of

(20) Epist. Pii XII ad Emum Card. Adeodatum Piazza; A.A.S. XLVII, 1955, p. 542.
(21) Ect. 20, 28.
(22) Ibid. 4, 32.
(23) Cfr. Jo. 13, 34: 15, 12.
(24) A.A.S. XI, 1919, p. 445.
(25) Ibid.
(26) Adhort. Apost. Pii XII Menti Nostræ A.A.S. XLII, p. 477.
(27) Cfr. Matth. 5, 13-14.

being good teachers and guides to sacerdotal sanctity for seminarians who are their co-nationals.

**Education Adapted to the Ambient**

The Church, as you well know, Venerable Brothers, has always prescribed that her priests should have a solid and complete training in mind and soul. No one will doubt, especially today, that there are youths of every race and of every region that can attain to this; experience has already clearly demonstrated the fact. Obviously, the formation that is given to the local clergy must take into account those circumstances that are proper to each country. In the training of all seminarians it is opportune to follow the wise norm that this training should not be given "in an ambient that is too far removed from the world" (28) for in that case "they will find themselves in serious difficulties in their relations with the people and the cultured classes when they go out among them and it will often happen that they will err in their dealings with the faithful or that they will form a poor opinion of the training that they have received" (29). These youths must be trained to full sacerdotal perfection of soul and they must also "gradually and prudently penetrate the intimate mind and spirit of the people" (30) whom it is their task to enlighten with the truth of the Gospel and to sanctify with the aid of divine grace. In this respect, in so far as seminary regime is concerned, it is opportune to insist upon following the local manner of life without, however neglecting those conveniences of the technical and material order that have now become the patrimony of all civilized people and which represent progress in the standard of living as well as a safeguard to physical health.

**Education to the Sense of Responsibility and Initiative**

The formation of the autochthonous clergy — said Our Predecessor of immortal memory Benedict XV — should be such that they will be able, as soon as possible, "to take over the governing of the people" (31) and to lead them, by teaching and ministration, toward eternal salvation. In keeping with this We strongly advise all, foreigners as well as autochthons who have the responsibility of training seminarians to make it a matter of conscience to develop the sense of responsibility and initiative in them (32) so that they will be able gradually, but also soon, to assume the more important ecclesiastical offices in perfect accord with the foreign clergy and on a basis of equality. This will in fact be the real proof of the efficacy of the training that they have given and it will be their highest and just reward.

**Utilization of Local Values**

It is for the sake of an intellectual formation that takes into account the real needs and the mentality of each nation that this Apostolic See has always recommended the special study of Missiology, not only for the foreign clergy but also for the native clergy. Thus Our Predecessor Benedict decreed that missionary subjects should be taught at the Pontifical Urban Atheneum "de Propaganda Fide" (33).

(28) Adhort. Apost. Pii XII Menti Nostræ A.A.S. XLII, 1950, p. 686.
(29) Ibid.
(30) Ibid.
(31) Epist. Apost. Maximum illud; A.A.S. XI, 1919, p. 445.
(32) Cfr. Adhort. Apost. Pii XII Menti Nostræ; A.A.S. XLII, 1950, p. 686.
(33) Ibid. p. 448.

and Our immediate Predecessor Pius XII was pleased to point out that a Missionary Institute had been founded in the same Urban Atheneum and that "Faculties and Chairs of Missiology had been founded in Rome and elsewhere" (34). Hence the programs of studies in seminaries of the Catholic Missions will not fail to provide courses of studies in the various branches of Missiology and in those technical and intellectual matters that will be an aid to the clergy in their ministry in those regions. The training that is given must therefore not only be in conformity with the norms and the solid traditions of the Church, but it must open the minds of students and sharpen them to evaluate local culture and, with regard to philosophical and theological matters, to judge them in relation to the teaching of the Christian religion. "The Catholic Church", said Our Predecessor Pope Pius XII, "does not despise nor reject pagan teachings but she rather completes and perfects them with Christian wisdom once they have been freed of error or defect. Thus she has welcomed progress in arts and sciences... and in a certain manner she has consecrated the customs and ancient traditions of peoples; she has taken their pagan feasts and transformed them into memorials of martyrs and of sacred mysteries" (35). We ourselves have already expressed Our thoughts on this subject: "Wherever there are authentic values of art and of science that can enrich the human family, the Church is ready to favour such efforts of the spirit. She, as you know, does not identify herself with any particular culture, not even with the occidental culture to which her history is so closely bound. Her mission belongs to another order, to the order of the religious salvation of man. Rich in her youthfulness which is constantly renewed by the breath of the Holy Spirit, the Church is ever ready to recognize, to welcome and indeed to encourage all things that honour the human mind and heart even if they have their origin in places of the world that lie outside this Mediterranean basin which was the providential cradle of Christianity" (36).

(34) Litt. Enc. Evangelii præcones; A.A.S. XLIII, 1950, p. 500.

(35) Ibid. p. 522.

### Penetration into the Cultured Classes

Native priests who are trained in this difficult and important field will, under the direction of their Bishops, be able to give life to movements of penetration among the cultured classes, especially in the countries that have an ancient and high culture. In this respect it will suffice to cite, for all, the example of Father Matteo Ricci. It is also the native clergy that must "bring every mind into captivity to the obedience of Christ" (37) as that incomparable missionary St. Paul said. Thus they will enjoy "the esteem of the elite and the learned in their own countries" (38). Following their own judgement, Bishops will, at the opportune time, establish centres of culture, according to need in some particular region or in several, where priests both native and foreign, will be able to put their knowledge and experience to the service of the nation in which they were born or to which they have given themselves by choice.

(36) Cfr. Discorso ai partecipanti al II Congresso mondiale degli scrittori e artisti neri; L'Osservatore Romano, 3 aprile 1959 p. 1.

(37) Cfr. 2 Cor. 10, 5.

(38) Litt. Enc. Pii XI Rerum Ecclesiæ; A.A.S. XVIII, 1926, p. 77.

In this respect We recall that Our immediate Predecessor Pope Pius XII said that it is the duty of Catholics "to multiply and diffuse Catholic printed literature in all its forms" (39) and also to be interested" in modern techniques of communication and culture in view of the importance of an informed and enlightened public opinion" (40). It will not be possible to do all these things everywhere but no opportunity to provide for these real and urgent needs should be allowed to escape even if at times "He who sows is not the one who reaps" (41).

### Cautions to be Observed in Social and Charitable Undertakings

The spread of the truth and of the charity of Christ is the true mission of the Church which has the duty to offer the nations "to the fullest possible extent, the substantial riches of her doctrine and her life, which will give life to a social order based on Christian principles" (42). In Mission countries, therefore, she provides in so far as she can for those undertakings of a social and charitable nature that are of greatest benefit to the Christian community and to the people among whom they live. Care must be taken not to involve the missionary apostolate in a complex of institutions that are of purely profane nature. Only those that are necessary, that can easily be maintained and readily used should be established. As soon as possible these should be entrusted to the administration of men and women of the place so that the personnel that is properly missionary may dedicate itself to the ministry of teaching, sanctification and eternal salvation.

### Formation to the Spirit of Universal Charity

If it is true that it is of primary importance for a more fruitful apostolate that the native priest should know and be able to judge local values well, it can be said with even more reason that the following which was said by Our immediate Predecessor to all the faithful also applies: "The universal perspectives of the Church will be the normal perspectives of their Christian lives" (43). To this end the local clergy must not only be informed about the interests and true requirements of the Church universal, but it must also be led and moved by that charity which embraces all. St. John Chrysostom said of Christian liturgical celebrations, "When we are at the altar we pray for the whole world and for the interests of all" (44); and St. Augustine said very beautifully, "If you wish to love Christ, spread your charity over the earth, for the members of Christ are all over the whole world" (45).

In the desire to preserve in all its purity that Catholic spirit which should animate the work of missionaries, Our Predecessor Benedict XV did not hesitate to use severe language in denouncing a spirit that might have lost sight of the aim of the missionary apostolate and might thus have compromised its efficacy.

"It would be sad indeed," he said in *Maximum illud*, "were any of the missionaries to be so forgetful of their dignity as to think more of their earthly than of their heavenly country and were too much bent upon extending its earthly glory and power. This

(39) Litt. Enc. Fidei donum; A.A.S. XLIX, 1957, p. 233.

(40) Ibid.

(41) Jo. 4, 37.

(42) Litt. Enc. Fidei Donum; A.A.S. XLIX, 1957, p. 231.

(43) Ibid. p. 238.

(44) Hom. II in II Cor.; Migne, PG, LXI, 398.

(45) In Ep. Ioan. ad Parthos, Tr. X, c. 5; Migne, PL, XXXV. 2060.

would indeed be a plague deadly to their apostleship which would kill in the preacher of the Gospel every activity for the love of souls and would undermine his authority with the public" (46).

The same danger could today appear under another form by the fact that there are aspirations among many peoples in mission territories for self-government and independence, and the conquest of civil liberties may unfortunately be accompanied by excesses that are not at all in harmony with the authentic and deep spiritual interests of humanity.

We are fully confident that the native clergy, moved by sentiments and resolutions which respond to the general principles of the Christian religion and which are in full conformity with the doctrine of the Catholic Church, which embraces all men with equal love, will serve the true interests of their countries.

Concerning this matter Our Predecessor admonishes all in these words: "The Catholic Church of God is foreign to no people or nation" (47), wherefore no local church can express its vital union with the Church universal if its clergy and people are moved only by the particularist spirit, if they are moved by illwill toward other nations, if they are led and confused by an exaggerated nationalism which might destroy that charity toward all by which the Church of God is constituted and truly called "catholic."

## Part Three

## THE LAITY IN THE MISSIONS

### The Laity in the Life of the Church

By insisting upon the need zealously to form autochthonous priests and to adorn them with enlightened zeal, Our venerated Predecessor Benedict XV certainly did not wish to disregard the equally fundamental matter of the training of a laity so that it will respond to its Christian vocation in private life and, at the same time, take up tasks of the apostolate. Our immediate Predecessor Pius XII earnestly and expressly recommended this (48). He frequently returned to this problem which today, more than ever, calls for consideration and the fullest possible solution everywhere.

Our Predecessor Pius XII of blessed memory — not without special merit and honour — with copious instructions and exhortation frequently admonished and encouraged the laity to be solicitous in taking their active posts in the field of the apostolate in collaboration with the ecclesiastical Hierarchy. In fact, from the first days of Christian history and in all succeeding epochs it was through this collaboration of the laity that the Bishops and the clergy were able to work efficaciously among the people, both in the field that is strictly religious and in the social order. This collaboration is not less but indeed much more necessary in our times, when needs are increasing daily, when ever increasing multitudes are in need of the nourishment of proper spiritual doctrine and when conditions seem to be difficult and more complex. Moreover, it is necessary that the Church should have her complete structure — the various grades of the Hierarchy as well as the order of the laity — wherever she leads her pacific forces and it is hence likewise necessary that she perform her work of salvation through the clergy and the laity.

(46) Epist Apost. Maximum illud; A.A.S. XI, 1919, p. 446.

(47) Ibid. p. 445

(48) Litt. Enc. Evangelii præcones; A.A.S. XLIII, 1951,p. 510 sq.

**Objectives in the Formation of the Laity in the Missions.**

In new Christian communities, it is hardly enough to convert men to the Catholic religion and to number them, after they have been baptized, among the members of the Church. It is absolutely necessary to make them capable, through adequate education and Christian formation, of assuming their responsibility, each according to his condition and ability, for the present and future welfare of the Church and for her growth. The number of Christians will mean little, if they are lacking in virtue, if, while professing Catholicism, they are not staunch, if spiritual life does not thrive in their souls and bear salutary fruits, if, finally, after having been reborn by divine grace they do not maintain that florid and mature youth, which is always ready to perform good and fruitful deeds. The profession of faith is not merely a thing that pertains to statistics; it must, above all, create a new man (50), and it must give supernal force to all his actions by inspiring, directing, and moderating them.

**Particular task of the Clergy**

The laity will not be able to attain that mature state if the clergy, foreign and autochthonous, do not, at the opportune time, propose the program already given in its essentials by the first Pope: "You are a chosen race, a royal priesthood, a holy nation, a purchased people; that you may proclaim the perfections of him who has called you out of darkness into his marvelous light" (51).

Now Christian instruction and education which concerns itself only with teaching the formulae of the catechism and with the memorizing of fundamental moral principles, plus a few examples or cases, if it does not inspire efficacious observance of the norms given, runs the risk of providing the Church with a passive flock. The flock of Christ, however, is formed of sheep who not only listen to the Shepherd but who also recognize Him and His voice (52) and faithfully and willingly follow Him in the pasteurs of eternal life (53), in order, one day, to receive the "unfading crown of glory" from the Prince of Shepherds. The Church has sheep who, knowing and following the Shepherd who has given his life for them (55), are ready to give themselves entirely to Him, sheep who most willingly obey His divine command to lead other sheep — who do not know Him and who wander far from Him who is the truth, the way and the light — into the one and only fold.

The profession of Christian faith cannot be understood without lively and strong apostolic zeal, for "everyone is held to spread his faith to others either for the instruction of other Christians or to strengthen them, or to repell attacks of those who do not believe" (57). This is especially true in our times in which the Church and all humanity find themselves in special difficulties.

Christian education to be complete and vigorous must have teachers and instructors who are capable of finding ways and means most suitable for penetrating into the various psycho-

(49) Cfr. Litt. Enc. Pii XII Mystici Corporis; A.A.S. XXXV. 1943, p. 200-201; Litt. Enc. Pii XI Rerum Ecclesiæ; A.A.S. XVIII, 1926 p. 78.
(50) Cfr. Eph. 4, 24.
(51) 1 Petr. 2, 9.
(52) Cfr. Jo. 10, 4, 14.
(53) Cfr. Ibid. 10, 9, 10.
(54) 1 Petr. 5, 4.
(55) Cfr. Jo. 10, 11.
(56) Ibid. 14, 6.
(57) S. Thom. Summa Theol. II-II, q. 3, a. 2, ad 2.

logies in order to help new Christians to imbibe the precepts of evangelical truth with their requirements and to conform themselves fully to them. Our Divine Lord requires each one of us to obey the great commandment: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind" (58). The sublimity of the Christian vocation should be resplendent to the eyes of the faithful so that they will be inflamed with the desire and efficacious resolution to live holy and active lives modeled on the life of Jesus Christ Himself, who having become man has commanded us to follow in His footsteps (59).

**Duty of the Laity to Witness the Truth**

Every Christian must be convinced of his fundamental and primordial duty to be a witness of the truth in which he believes and of the grace by which he is transformed. "Christ," said a great Father of the Church "left us on earth to be beacons that illumine, doctors who teach, to be a leaven, to be — like angels — messengers to men, to be adults among children, spiritual men among the carnal in order that they should be won, to be the seed that bears abundant fruit. There would be no need for sermons, if our lives were thus radiant; there should be no need of words, if our deeds would give such testimony. There should be no pagan if we were true Christians" (60).

This, as is clear, is the duty of Christians in all the world. It is easy to understand how this could bear special fruits in Mission lands, fruits that would be especially efficacious in the spreading of the Kingdom of God even among those who do not know the beauty of our faith and the supernatural power of grace. Our Lord Himself said: "So let your light shine before men that they will see your good works and glorify your Father who is in heaven" (61). Note also what St. Peter said: "Abstain from carnal desires which war against the soul; behave yourselves honourably among the pagans; that whereas they slander you as evildoers, they may through observing you by reason of your good works glorify God in the day of visitation" (62).

**Efficacy of the witnes of Charity**

The testimony of individuals must be confirmed and amplified by that of the entire Christian community, after the manner of what took place in the infant Church, when the compact and persevering union of all the faithful, who were persevering "in the doctrine of the Apostles and in the communion of the breaking of the bread and in prayer and in the exercise of charity, was a motive of profound satisfaction and mutual edification; for they "were praising God and were in favour with all the people. And day by day the Lord added to their company such as were to be saved (64).

Union in prayer and active participation in the divine mysteries in the Liturgy of the Church contributes in a particularly efficacious manner to the fulness and richness of Christian life for individuals and for the community and it is an admirable means for educating in that charity which

(58) Matth 22, 37.
(59) Cfr. 1 Petr. 2, 21; Matth. 11, 29; Jo 13, 15.
(60) S. Ioan. Chrys. Hom. X in I Tim.: Migne PG, LXII, 551.
(61) Matth. 5, 16.
(62) 1 Petr. 2, 12.
(63) Act. 2, 42.
(64) Ibid. 47.

is a distinctive mark of the Christian; a charity that shuns all discrimination, social and racial, which extends its arms and opens its heart to all, brothers and enemies. In this respect We wish to make our own the words of Our Predecessor, St. Clement of Rome; "When they (pagans) hear from us that God says 'there is no merit for you if you love those who love you but there is merit if you love your enemies and those that hate you' (65) they admire the sublimity of that charity. But when they see that we not only do not love those that hate us but not even those that love us, they laugh at us and the name (of God) is blasphemed" (66). The greatest of Evangelical heralds, the Apostle St. Paul writing to the Romans, when he was about to announce the word of God to the people in the extremes of the occident, admonished them about "charity without dissimulation" (67) after having spoken sublimely of that virtue without which the Christian is nothing.

### Duty to contribute to the needy in the Community

Charity also becomes visible in giving material aid as Our Immortal Predecessor affirmed: "The body has many members that are united to help one another. In our mortal organism, when one member suffers, all the others suffer with it and the healthy members give their proper aid to the one that is ill. Thus in the Church no member lives entirely by itself. Members help one another for their mutual consolation and also for the better development of the whole Mystical Body" (69).

The material needs of the faithful include those of the ecclesiastical organism. Native Christians should therefore become accustomed, according to their means, to sustain their churches, their institutes and their clergy who are entirely dedicated to them. It does not matter if their contribution is not a notable one. The important thing is that there should be a visible testimony to their Christianity.

## Fourth Part

## DIRECTIVES FOR THE LAY APOSTOLATE IN THE MISSIONS

### Preparation to the Apostolate

The Christian faithful, members of a living organism, may not remain closed within themselves and they may not believe that it is enough to have provided for their own spiritual needs if they wish to discharge their full duty. Everyone, rather, must contribute his part for the increase and the spread of the Kingdom of God on earth. Our Predecessor Pius XII reminded all of this universal duty: "Catholicity is an essential note of the true Church. This is so to such an extent that a Christian is not truly faithful and devoted to the Church if he is not equally attached to her universality, desiring that she take root and flourish in all parts of the earth" (70).

All should, therefore, enter into a contest of holy rivalry and give assiduous testimony of zeal for the spiritual welfare of their neighbours, for the defense of their own faith and to make it known to those who are ignorant of it or are not well in-

(65) Cfr. Luc. 6, 32-35.
(66) F.X. Funk, Patres Apostolici, vol. I, p. 201.
(67) Rom. 12, 9 sq.
(68) 1 Cor. 13, 2.

(69) Litt. Enc. Mystici Corporis; A.A.S. XXXV, 1943, p. 200.
(70) Litt. Enc. Fidei donum; A.A.S. XLIX, 1957, p. 237.

formed about it and therefore judge it improperly. This sacred duty should be inculcated in all from infancy and adolescence, by the clergy, the family and the various organs of the apostolate even in communities where Christianity is new. There are some particular occasions when this education to the apostolate can be given more aptly and more convincingly. Such an occasion, for example, would be the time when youths and newly baptized are being instructed for Confirmation with which "a new power is infused in believers for the defense of Holy Mother Church and the Faith that has been received from her" (71). This preparation is most opportune especially in those places where there are ceremonies of initiation for youths at the time of their official entry into their social group.

### Catechists

We cannot here refrain from putting the work of Catechists in proper relief. In the long history of the Catholic Missions they have proved themselves to be indispensable auxiliaries. They have always been the right arm of the workers of the Lord and they have participated and alleviated their work to the extent that Our Predecessors were able to consider their recruitment and careful training among 'the important matters for the diffusion of the Gospel' (72). They also regarded this office as "perhaps the most outstanding example of the lay apostolate" (73). We Ourselves renew these expressions of most ample praise to them and We exhort them to meditate more on the spiritual blessedness of their office and to strive without ceasing to enrich and deepen the instruction and moral formation which they impart under the guidance of the Hierarchy. From them, Catechumens should learn not only the rudiments of the Faith but also the practise of virtue, great and sincere love for Christ and His Church. Every effort to increase the number of these most valiant aids to the Hierarchy and to make their training more adequate, every sacrifice made by Catechists to carry out their task in a more apt and perfect manner is an immediate and efficacious contribution toward the establishment and the progress of new Christian communities.

### Catholic Action

In Our first Encyclical We recalled the many grave reasons why it is, today, a matter of urgency to recruit laymen all over the world for the "pacific army of Catholic Action, with the intent of having them as collaborators in the apostolate of the ecclesiastical Hierarchy" (74). We also expressed Our pleasure for "all that has been done in this field, also in Mission countries, by these precious collaborators of Bishops and priests." (75) We wish now, with that charity which urges Us (76), to renew the admonition and the appeal of Our Predecessor Pius XII "it is most important that the laity

(71) Litt. Enc. Pii XII Mystici Corporis; A.A.S. XXXV, 1943, p. 201.

(72) Cfr. Litt. Enc. Pii XI Rerum Ecclesiæ; A.A.S. XVIII, 1926, p. 78.

(73) Cfr. Sermonem a Pio XII anno 1957 habitum ad eos, qui alteri interfuerunt Conventui Catholicorum ex universo orbe pro laicorum (Apostolatu; A.A.S. XLIX, 1957, p. 937.

(74) Cfr. Litt. Enc. Ad Petri Cathedram; A.A.S. LI, 1959, p. 523.

(75) Ibid. p. 523.

(76) Cfr. 2 Cor. 5, 14.

unite themselves generously, diligently, and actively in the apostolate of the Hierarchy by participating in Catholic Action" (77). Bishops in the Missions, the secular and regular clergy and the more generous and better prepared laity have done remarkable things in putting this desire of the Supreme Pontiff into action. It can be said that there are flourishing undertakings everywhere. It is impossible to insist too much upon the necessity of adapting this form of the apostolate to local conditions. It is not enough to transfer things from one country to another. All must be done under the guidance of the Hierarchy and in the spirit of joyful obedience to the sacred Shepherds. Things must be so organized that there will be no over-burdening that will stifle energies or scatter them in fragmentary and over-specialized movements which, while necessary in some places, may be less useful in others where different conditions prevail. In Our first Encyclical we promised to speak more fully on this subject of Catholic Action from which, as We hope, Mission countries will also receive help and encouragement. In the meantime let all work in concord and with supernatural spirit in the conviction that it is only thus that they will be able to glory in having placed their energies to the service of the cause of God, for the spiritual elevation and better progress of their people.

### Formation of Lay Leaders

Catholic Action is an organization of the laity "with its own proper and executive function" (78) in which laymen have offices of leadership. This implies the formation of men who are capable of impressing the various associations with the spirit of the apostolate and of insuring their better operation; men and women, who, to be worthy to be appointed to direct central or periphery associations must be proved by most ample guarantees of their own solid intellectual and moral Christian formation, by virtues of which they can "transmit to others that which they already possess by the grace of God" (79).

It may well be said that the natural place for the formation of lay leaders of Catholic Action is the school. The Christian school justifies its reason for being in the degree in which its teachers, priests and laity, religious and secular, succeed in forming solid Christians.

Every one knows how important the school is in Mission countries and how much energy the Church has expended in establishing schools of all grades and also in maintaining them and causing them to prosper. But a program of training for leaders of Catholic Action, as is obvious, would with difficulty find its place in a scholastic course. It will thus be necessary to confide this to extra-curricular initiative in which youths of most promise are brought together for instruction and training to the apostolate. Ordinaries will, therefore, try to find the best means of giving life to schools for the apostolate which will obviously have methods that are different from scholastic methods, true and proper. At times there is also question of preserving girls and boys, who are obliged to attend non-Catholic schools, from

(77) Litt. Enc. Evangelii præcones; A.A.S. XLIII, 1951, p. 513.

(78) Cfr. Ep. Pii XII de Actione Catholica, die 11 oct. 1946 data; Discorsi e Radiomessaggi di S.S. Pio XII, vol. VIII, p. 468.

(79) Litt. Enc. Ad Petri Cathedram; A.A.S. LI, 1959, p. 524.

error; in any case there is the need of balancing the humanistic and technical education received in public schools with a particularly intelligent and intense spiritual education, so that it will not happen that education will produce wrongly developed individuals who are full of pretense and rather more harmful than useful to the Church and the people. Their spiritual formation, tempered to the degree of their intellectual development, should prepare them to live in a Catholic manner in their proper social and professional ambient and to assume their position in organized Catholic life when the time arises for this. In this respect it is well to think about establishing "pensions" or student hostels for Christian youths who are obliged to leave their own cities to attend public schools elsewhere, so that they will find an ambient that is religiously and morally healthy, congenial and adapted to direct their energies and abilities to the ideals of the apostolate. In attributing a special and particularly efficacious role to the schools in the formation of directors of Catholic Action We certainly do not wish to take any responsibility away from the family nor do we wish to deny family influence which can be more vigorous and efficacious than that of the schools in nourishing the flame of the apostolate in children and in giving them a more mature Christian formation for active life. The family is, in fact, an ideal school and one for which there is no substitute.

**Function of the Native Laity in various ambients**

The "good fight" (80) for the Christian Faith is fought not only in the intimacy of conscience or of the family but also in public life. In all the world there are today problems that are often solved by appeal to merely human resources and by principles that are not always in conformity with the demands of Christian Faith. Many Mission territories are going through a "phase of evolution, social, economic and political, that is pregnant with consequences for their future" (81). Problems that are already solved in some places or that find elements of solution in tradition, impose themselves in other places for urgent solution and this is not without danger in so far as it might counsel decisions that are hurried and accepted, with lamentable carelessness, from doctrines which do not take into account, or which contradict, the religious interests of individuals and of the nations. For their own good and for the good of the Church Catholics may not ignore these problems nor may they permit that they be solved in a harmful manner that will in future require a much greater effort to correct and which will present new obstacles to the evangelization of the world.

In public life the laity of Mission countries have their more direct and more preponderant action to perform. It is necessary to see to it as soon as possible, that the Christian communities will, for their common good, provide their countries with men who honour the various professions and activities at the same time that they, by their solid Christian lives, honour the Church that has regenerated them to grace, so that the sacred Shepherds can repeat the praise that we read in St. Basil: "I have thanked the Most Holy God for the fact that though

(80) 2 Tim. 4, 7.

(81) Litt. Enc. Pii XII Fidei donum; A.A.S. XLIX, 1957, p. 229.

being occupied in public matters you have not neglected the Church; on the contrary, each one of you has been pre-occupied as if it were a personal affair upon which his personal life depends" (82).

In particular, in the realms of problems and of the organization of schools, of organized social work, of labour and political life the presence of native Catholic experts might have the most happy and beneficient results if they know how to inspire their intentions and their actions — as conscience demands of them at the price of being traitors — by Christian principles that have been proved by a long history to be efficacious and decisive in procuring the common good.

To this end, as Our Predecessor Pius XII of blessed memory has already said, it is not difficult to convince oneself of the value and importance of the fraternal help that International Catholic Organizations can give to the lay apostolate in Mission countries. Such aid can be given on the scientific level by study of the Christian solution that is to be given to problems, especially social ones, in the new nations, or, it may be in the apostolic field, especially in the organization of an active lay Christianity. We know what has been done and what is being done by lay missionaries who have chosen to leave their own countries, temporarily or definitively, in order to make a contribution by various activities toward the social and religious life of Mission countries. We pray that the Lord will augment the ranks of these generous souls and that He will sustain them in the difficulties and trials that they face with apostolic spirit. Secular Institutes can give an immeasurable aid to the lay apostolate in Mission countries if by their example they produce imitators and if they place their forces at the disposition of Ordinaries for the acceleration of the maturing process of the young Christian communities.

Our appeal goes to all those lay Catholics who are in eminent places by reason of their profession or public office, to consider seriously how they can, even without leaving their own countries, come to the aid of their newly acquired brothers. Their advice, their experience, their technical assistance may, without excessive effort and without grave inconvenience, be a decisive contribution. Persons endowed with the spirit of initiative to put this desire of Ours into practise will not be lacking. This can be done by making it known in place where it will be accepted, by encouraging those of good will and by showing them the way to carry it out.

### Mission Land Students in the occident

Our immediate Predecessor exhorted Bishops to provide, in a fraternal and disinterested spirit of collaboration, for the Catholic students who come to their dioceses from Mission lands. These students come to make studies and to gain experience that will make it possible for them to become leaders in their homelands (81). You Venerable Brethren know what intellectual and moral dangers they face in a society that is not their own and which, unfortunately, is often not one that will sustain them in their faith and encourage them to the practice of virtue. Moved by the knowledge of the missionary duty that is incumbent upon sacred Shepherds, each one of

(82) Ep. 288; Migne, PG, 32, 855.

(83) Cfr. Litt. Enc. Fidei donum; A.A.S. XLIX, 1957, p. 245.

you will, with most solititous charity, provide for them in the best possible manner. It will not be difficult for you to find these students and to entrust them to priests and laity especially suited to this ministry, to assist them spiritually and to make them feel and experience the fragrance and the resources of Christian charity which makes us all brothers who are solicitous one for the other. To the many and so tangible aids that you give to the Missions, let there be added this one which makes more immediately present to you a world that is geographically distant but which is spiritually also yours.

To those students We wish not only to express Our love but also an earnest, affectionate admonition to hold high the forehead signed by the blood of Christ and by the unction of sacred Chrism, to profit by their sojourn abroad not only by professional formation but also by an amplification and perfection of their spiritual formation. They can find themselves exposed to great dangers but they also have the good opportunity to gain many spiritual advantages from their stay in Catholic countries if they remember that all Christians, no matter who they are or where they come from, have the duty of giving good example and mutual spiritual edification.

## Conclusion

Venerable Brothers, after having treated of the principal and characteristic needs of the Missions We cannot refrain from expressing Our heartfelt thanks to all those who spend themselves for the cause of the propagation of the faith to the ends of the earth. To Our dear missionaries of the secular and the religious clergy, to the Sisters so exemplary in generosity and so precious for the many things they do in Missions, to the lay missionaries who willingly go to the frontiers of the faith We wish to give the assurance of Our daily prayers and of every other assistance that is in Our power. The success of their work, which is also visible in the spiritual fecundity of young Christian communities, is a sign of God's pleasure and benediction and it is also an attestation of the care and wisdom with which the Sacred Congregation "de Propaganda Fide" and the Sacred Congregation for the Oriental Church are fulfilling the delicate tasks confided to them.

To all the Bishops, the clergy and faithful of the dioceses of the whole world who contribute their prayers and offerings for the spiritual and material needs of the Missions we send an appeal to intensify yet more this necessary collaboration. Notwithstanding the scarcity of priests which preoccupies the Shepherds even of some of the oldest dioceses, there should be no hesitation in encouraging missionary vocations in depriving oneself of excellent lay subjects for the good of new dioceses. It will not be long before supernatural rewards are gained from such sacrifice. As needs increase continually so must the generosity by which Christians zealously contribute time and means to the advantage of the Societies which, under the Sacred Congregation "de Propaganda Fide", send the offerings collected everywhere to those to whom they are of most use and who are most in need of them. The solicitous and concrete charity of brothers will encourage the faithful of young Christian communities and it will make them feel the warmth of the supernatural affection which grace nourishes in the heart.

Many dioceses and Christian communities of the world are suffering trials and persecution, even bloody ones; to the Shepherds who give their faithful an example of the faith that does not yield and of a fidelity that does not falter, even at the sacrifice of life; to the faithful so bitterly tried but so dear to the Sacred Heart of Jesus who has promised beatitude and an abundant reward to those who undergo persecution for the sake of justice (84); to all of these, we send an exhortation to persevere in their holy battle, since the Lord, always merciful in His inscrutable designs, will not fail them with the help of His most precious graces and intimate consolations. The whole Church is united in the communion of prayer and suffering with those who are persecuted and she is confident of their victory.

(84) Cfr. Matth. 5, 10-12. —

Most earnestly invoking the valid assistance of their Holy Patrons and Martyrs upon the Catholic Missions, and in a most special manner invoking the intercession of the Blessed Virgin Mary, Heavenly Mother of All and Queen of the Missions, with great affection We impart the Apostolic Benediction, earnest and pledge of the heavenly gifts of the Eternal Father, who was revealed to the world in the Son, the Saviour of the world, upon each one of you Venerable Brethren and upon all who in anyway collaborate in the work of the propagation of the Kingdom of God, that zeal for the missions be enkindled and increased in all.

Given at Rome, St. Peter's, 28th day of November in the year 1959, the second of Our Pontificate.

JOHN P.P. XXIII.

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*The Encyclical Letter "PRINCEPS PASTORUM" is so important that its publication in full is a "must". But consequently we have had to hold over a number of interesting contributions, even though eight extra pages have been added.*

*Sincere thanks to many subscribers who accompanied their payments with an appreciative letter and useful hints.*

## Copies of the Encyclical "Princeps Pastorum".

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# Jesus' Resurrection
# The Core of the Message

**"If Christ has not risen,... you are back in your sins!"** (*Cor.* 15, 17)

A MOST ALARMING SENTENCE INDEED! Have we not been baptized? Are we not united with Christ Himself in the Blessed Eucharist? Yet, if Christ has not risen, we are just as sinful as ever. Do, then, the sacraments not apply the saving power of the Cross to us? Does the Cross no longer suffice to save us? (1).

A vigorous Pauline sentence such as this might want to make us clinch the fact that Christ really did rise from the dead. However, let us not worry about that: the historical fact of the resurrection is firmly established and enough ink has already been split in the constant repetition of it all. Perhaps it might be more useful to investigate the reasons which lead St. Paul to make such a statement (2).

The Word of God came down and "put up his tent among us" (John 1, 14), in order "to save what was lost" (Luke 19, 10). The Incarnation itself, and the whole of Christ's life on earth were planned according to that purpose. Christ had a program to fulfil: "See then, I am coming to fulfil what is written of me... to do thy will, O my God!" (Heb. 10, 7). He had a plan to execute, a plan of salvation traced out in advance. It is striking that the simple and faithful narrators of the Gospels describe the Resurrection as an essential and pre-established element for the compassing program of salvation: "From that time onwards, Jesus began to make it known to his disciples that he must go up to Jerusalem, and there... must be put to death, and rise again on the third day" (Matt. 16, 21). "Oti dei" that he **must.** The word is to be found in all three synoptic gospels (3).

(1) See the "status quaestionis" at large in a previous article: "Saved by the Resurrection of Christ?", (A.E.R.I, No. 2, p. 123 sqq.)

(2) The present article limits itself to a biblical investigation of the saving role of Christ's Resurrection.

(3). Matt. 16, 21; Mark 8,31; Luke 9,22.

Christ Himself knew this to be the line of action traced out for Him beforehand. A few days before His passion, His own reaction to the abhorrence experienced by His human nature was: "Shall I say, Father, save me from undergoing this hour? Yet, I have only reached this hour so that I might undergo it"! (John 12, 27). He had walked the road of "salutary" redemption from the start, it was logical that He should continue to the bitter end, the entire sequence having never ceased to His mind. The Cross, of course, was the most difficult part of the task to accept, and that is why it took the apostles a considerable time to realise how not only the Cross, but also the Resurrection was an essential element of this pre-arranged line of salutary action. John would later quite simply confess it: "They had not yet mastered what was written of Him, that He was to rise from the dead" (John 20, 9). Christ Himself knew better, and it was His first work with the disciples of Emmaus to make it clear that the Cross was only an inceptive event paving the way for something far more important: "Was it not to be expected (had it not to be that way) that Christ should undergo these sufferings, and so enter into His Glory?" (Luke 24, 26). The latter text introduces a new element: The Resurrection is not only an essential element of Christ's work of salvation, side by side with His death on the Cross, but rather ought we to say that the Cross was intended for the Resurrection. Christ Himself states this on another occasion: "This my Father loves in me, that I am laying down my life in order to take it up again afterwards" (John 10, 17). It is characteristic of the lively insight of Saint John to have noticed this connection, to have realised too the necessity of it (John 20, 9). How are we to explain this mysterious connection between the Cross and Resurrection, and the paramount importance of the latter? The Evangelists do not give an explanation, but in St. John we find some significant indications. He alone records this definition Christ gives of Himself: "I am the Resurrection and the life" (John 11, 25); he alone describes (4) the cruel event of the Cross in terms of "Glory" (5), and it is he who leaves us this mysterious, unexplained sentence: "the spirit had not yet been given to men, because Jesus had not yet been raised to glory" (John 7, 39). We must wait for Saint Paul before having the full import of this statement.

After the final departure of Christ, and from the very start of the apostolic preaching, the Resurrection is the core of the message of salvation (6).

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(4) John 12,23-24; 17, 1-2.

(5) A very rich biblical term which is a worthwhile subject on its own, one which we might well undertake another time. Let us say here that John sees the Cross and the Resurrection as two phases of the one paschal event in which the splendour of the divine sanctity is revealed and effectively transforms Christ's humanity and ours in 'germine'.

On the day of Pentecost itself, Saint Peter makes a connection between the outpouring of the Spirit and the Lord's Resurrection (A.A. 2, 32-36): "God then, has raised up this man Jesus from the dead: we are all witnesses of it. And now (7) exalted at God's right hand, He has claimed from His Father his promise to bestow the Holy Spirit; and He has poured out that Spirit... Let it be known, then, beyond doubt, to all the house of Israel, that God has made Him Master and Christ, this Jesus whom you crucified". It is evident here that Peter not only considers the Lord's Resurrection as a very striking event, but also as a mystery of salvation: through His Resurrection, Jesus is constituted the "Kurios" and "Christos" who pours out the Spirit. We begin to glimpse that of which St. John gave but an intuition! On various occasions, moreover, Peter establishes a direct link between the Resurrection and our regeneration from sin (which latter our "manual" theology usually places in direct relation to the Cross): "Blessed be that God, that Father of our Lord Jesus Christ, who in His great mercy has begotten us anew, making hope live in us, through the resurrection of Jesus Christ from the dead" (1 Pet. 1, 3). The application of salvation to us in baptism, is itself linked up by St. Peter with the Resurrection of Jesus (1 Pet. 3, 21). So eminent a place, then, was given to Christ's Resurrection in preaching of the early Church that the leading modernist Loisy went so far as to write (8) that the first Christian community attributed its salvation not to the Cross of Jesus, but to His Resurrection. Without exaggeration we may safely assert that it is most certainly characteristic of the original Christian preaching that the full stress was laid rather on the Resurrection than on the Cross. It is no less significant that the Apostle of Christ is essentially a "witness of the Resurrection" (A.A. 1, 21-22)!

It was a very special part of Saint Paul's vocation to bear witness to the value of Christ's Resurrection. His starting conversion on the road to Damascus contains the explicit mentioning of his call to give witness to the risen Lord (A.A. 26, 16): there he had clashed with the "Kurios", and this experience he would never forget. Henceforth, he would be haunted by the idea of the Glorious Jesus. It is evident to him that Christ's Resurrection had something to do with our salvation: the Resurrection and the Cross are frequently linked together: "He died and rose again for us all" (2 Cor. 5, 15), "He rose again from the dead that we might bear fruit for God" (Rom. 7, 4), "He was handed over to death for our sins,

(6) See mainly: A.A. 2,22-36; 3,12-26; 4,2 and 33; 5, 30-32; 10 34-43; 1 Cor. 15, 3-5.

(7) The Greek is more explicit: "oun" has the shade of a logical connection which we could in some cases translate by "therefore".

(8) According to L. Richard: "Le dogme de la Redemption", Paris, 1932, p. 42.

and raised to life for our justification" (Rom. 4, 25).

What, precisely, is the role of the Resurrection in the bringing about of our salvation according to the views of St. Paul?

## I.

First of all, Saint Paul presents the Resurrection as the culminating point of Christ's salutary action, in which and by which He is fully and finally constituted as the effective Saviour of mankind.

Were we asked how the promise of a Saviour, made by the prophets of the Old Testament, has been realised, we might be inclined to answer: by the Incarnation, by the birth of the Messiah, Jesus. Saint Paul puts it differently: he proclaims Christ's Resurrection to be the realisation of the promises of old: "It is out of David's posterity, according to the promise made to him, that God has brought us a Saviour, Jesus... And this is the message we preach to you; there was a promise made to our forefathers, and this promise God has redeemed for our posterity by raising Jesus to life" (A.A. 13, 23 and 32). And to King Agrippa he would explain: "There is nothing in my message which goes beyond what the prophets spoke of, and Moses spoke of, as things to come: a suffering Christ, and one who would shed light to his people and to the Gentiles by being the first to rise from the dead" (9).

The Resurrection is the realisation of the prophetic announcements of the salvation to come. Why? Because, through rising from the dead, Christ has attained the fullness of this power to save: "This is the reason that Christ died and rose again; that He might be the Lord (Kurios) of the dead and of the living" (Rom. 14, 9). This "being established as Kurios" is by no means to be understood in a juridical sense, as if Christ had been gloriously rewarded for having suffered so generously for us by being set over us as King. The reality is much richer. Saint Paul explains his idea more fully in two very significant texts, which, at first sight, seem very obscure, all the more so because they are written just by the way. In the opening lines of his letter to the Christians of Rome, Paul presents himself as the slave of Jesus Christ, the Son of God and our "Kurios", who, "considered from the viewpoint of his human nature (flesh), was made from the seed of David, but considered from the point of view of his sanctifying power was established Son-of-God-in-efficiency by His resurrection from the dead" (10). Paul presents himself as the herald of the Gospel (which according to his terminology signifies not a mere "making known", but adds a shade of dynamic saving force to the

(9) A.A. 26, 22-23: "shedding light upon the nations" is a prophetic expression of salvation to come.

(10) Rom 1, 4 according to the authoritative exegesis of Huby, Lyonnet, and others. Cf. the parallel of the text:

| | |
|---|---|
| —factus | —praedestinatus |
| —ex semine David | ex resurr. mort. |
| —secundum carnem | sec. spiritum sanctificat. |
| —(homo) | —filius Dei in virtute (dynamis). |

meaning of the word). This Gospel is presented as that of Jesus Christ whose work of salvation the whole letter is intended to explain. Presenting Jesus himself, then, Paul distinguishes two aspects in Christ the Saviour, the human one, and the properly divine and efficacious one, the latter being expressly linked with the Resurrection. The purpose of the Pascal events, therefore, seems to be to make Christ pass (Pascha = pass-over) from a limited human Messiahship to the fullness of His power to save, as henceforth the whole wealth of His divine Sonship will find an outlet through the channel of His now glorified i.e. manifestly divinized, human nature. This exegesis is confirmed by a no less significant passage in the first letter to the Corinthians (1 Cor 15, 45): "Mankind begins with the Adam who became, as Scripture tells us, a 'living soul'; it is fulfilled in the Adam who has become a 'life-giving spirit' ". This, at first sight, complicated text gives us the key to the understanding of the whole question. It is entirely built on a progressive parallelism (11), Christ, our Saviour, being presented as the new Head of humanity from whom the whole spiritual renewal will flow (12). By creation the first man came to life, he became a 'living spirit', in other words, he received the natural principle of human life (psyche). The new Adam is different: He has not only life in Himself, He also becomes a principle of life for others, not 'living' spirit, but 'life-quickening' spirit. Moreover, He does not become a principle of natural life for others (psychè, soul), but a superior principle of supernatural life (pneuma, Spirit); and this He is by virtue of His Resurrection (13).

Thus it is clear that, in the minds of the apostles, Christ's Resurrection is that phase of His earthly work of salvation by which He becomes fully glorified in His body (thus sharing that glory which His soul had enjoyed throughout His life, and that act, therefore, by which He becomes fully effective as the human instrument of our salvation. None of this can make much sense to us unless we fully grasp the import of the biblical doctrine of the assumption of our human nature into Christ as the new Head of a recreated humanity. Christ is understood and constantly described, not as an individual human person acting (juridically) in our place, but as the new Adam in whom we are all virtually but ontologically included. As the new Adam, He rises from the dead, just as He died on the Cross as the new Adam. Incorporated in Him, we all died to sin on the Cross, and, incor-

(11) — factus est — factus est
— primus Adam — novissimus Adam
— anima (psyche) — spiritus (pneuma)
— vivens — vivificans

(12) See explicitly verses 21-22.

(13) As it is clear from the entire context in which St. Paul states the fact of Christ's Resurrection and of our future resurrection as a consequence of His.

porated by our nature into Him, we **have risen** to a new life with Him in His Resurrection (14). And now we understand much better why the synoptists told us that He **had to** rise; we understand what John said about the Spirit, the soul of our divine life, who could, of course, not be fully given back to us until we rose again, with Christ, to that new life in His Resurrection. Now we understand why the apostles cried out so enthusiastically about the Resurrection as the starting-point of our salvation. The first miracle of Peter was but a sign of the full salutary power of Christ now in action: "You crucified Jesus Christ ... and God raised Him from the dead; it is through His name that this man stands before you restored. He is that stone, rejected by you, the builders, that has **become the chiefstone at the corner**. Salvation is not to be found elsewhere: this alone of all the names under heaven has been appointed as the one by which we must needs be saved"! (A.A. 4, 10-12).

In this text, the image of the corner-stone takes the place of the metaphor of the new Adam, both however, coming to the same point, viz., by His Resurrection, Christ's work, each single act of His life, attains its total efficacity; He is henceforth the Head from whom all divine life is to flow until the end of time and beyond, for eternity. Some theologians understood this long ago: "In the mind of the apostles, Christ was estabished a Saviour by His Resurrection. During his earthly career, He was the "Servant", giving up His life for the redemption of men. Glorified, He is the "Lord" saving the faithful by His divine power. Thus the Pascal event is the culminating act of the work of salvation. Raising Christ from the dead and placing Him at His right hand, God gave to mankind its Saviour and opened the definitive era of the "Spirit" and of "Life" (15). Or, as Newman put it, more than a hundred years ago: "Christ is God from everlasting; He became a man under Caesar Augustus; He was an atonement for the world on the Cross; but He became our Saviour on His Resurrection. He was then exalted to be a Prince and a Saviour, to come to us in the power of the Spirit..." (16).

We might feel puzzled by such views on the matter. Jesus was fully God-Man from the very instant of His incarnation. Could He not, then, be saving us all through His life, by the performance of His every act? How can the apostles be justified in their insisting so much on His Resurrection as the starting-point

(14) It is clear, therefore, that the Resurrection is an essential part of what theologians used to call "Redemptio obujectiva." There is no question here of seeing this mystery merely as an application of the merits of the Cross (red. subjectiva). Cfr. a recent article by Fr. Lyonnet, in "Gregorianum", 1958, p. 295 sqq.

For significant texts on our incorporation into the second Adam: see e.g. Col. 3,1 and Ephes. 2, 5-6.

(15) J. Schmitt: "Jésus resuscité dans la prédication apostolique", Paris, 1949, p. 222.

(16) Lectures on Justification, London, 1840, p. 252.

as it were of His "real" power to save?

We might do well, at this point to focus our attention on the key-text to Paul's Christological vision: Phil 2, 6-8. To Paul's mind, Christ's existence is to be divided into two main stages: the period of "kenosis" and the period of "Lordship", the time of humiliation and the time of exaltation, the era of the "Servant" and the era of the "Lord." Becoming man, the Word of God "did not cling passionately to His divine prerogatives, but dispossessed Himself, taking the nature of a slave, fashioned in the likeness of men;... He lowered His own dignity..." He impoverished Himself for our sakes (2 Cor. 8, 9). God made Him into sin for us (2 Cor. 5, 21). Thus, as the commentators tell us, by His Incarnation Christ certainly had the full power to save us; His human nature was, "in radice", the all-sufficing instrument of the Godhead. But this instrument was hampered, limited as it were, by His earthly life; it was kept within bounds by the laws of nature and this nature's capacity for suffering (17). If Christ was to be the new Adam. He could not transmit to His posterity a human nature, totally repared, before His own had been fully divinized, and this was to come about at His Resurrection. At that moment His body, which all His life long had, as it were, been screening His divinity, hiding His glory and hampering its bursting out into the world in all its fulness, was flooded once and for ever by the glory of His divinity. The Godhead was no longer "dispossessed" by the human nature, but fully revealed in it. From the new Adam "in radice", Christ becomes the new Adam de facto, the "Son of God in power of sanctification" as the letter to the Romans puts it (18). As such, He is now the very first re-created man, the new Adam who is, therefore, able to transmit His own reborn nature to other men, as the first Adam passed down his created natural life to his posterity.

## II.

As a logical consequence of this doctrine, Paul presents the Resurrection of Jesus as the cause of our own bodily resurrection at the end of time.

Christ saved us by His Resurrection. But salvation is not a mere spiritual matter: it extends to man as such; not to human nature (which, as such, does not exist), but to human persons. Our body is not a mere "accidens" of our being, it is an essential component of it, and it makes up the concrete man by its vital union

(17) "... (avant sa resurrection) sa chair mortelle cantractait restreignait l'exercise de son pouvoir spirituel... Le pouvoir radical qu'il a 'd'influer spirituellement', comme organe de la Divinité par son Humanité, s'exerce desormais sans aucune restriction ou limitation... Certes, c'est en vertu de l'Incarnation qu'il a ce pouvoir, mais c'est en vertu de la Resurrection qu'il peut l'exercer pleinement". Richard, Le Dogme de la Rédemption, Paris, 1932, p. 201.

(18) Cfr. supra Rom. 1, 4.

with the soul. Salvation being a new creation", it will penetrate the very depths of our being, not despising the less than spiritual parts. But let us not philosophize! The biblical idea of death postulates this logical consequence of Christ's Resurrection, as characterized by St. Paul. All through the Bible is depicted the idea of death as an evil, the greatest evil after that of sin, of which it is both the consequence and the sign. Paul presents death as a member of a deadly trinity: Satan, Sin, Death. If Redemption is the destruction of the mortal enemies of God's kingdom, it will also have to make away with Death: "Christ's reign, as we know, must continue until he has put all his enemies under his feet, and the last of those enemies to be dispossessed is death." (1 Cor. 15, 26). It is part of the essential role of the second Adam: "Christ has risen from the dead, the first-fruits of all those who have fallen asleep; a man had brought us death, and a man should bring us resurrection from the dead: just as all have died with Adam, so with Christ all will be brought to life. But each must rise in his own rank; Christ is the first-fruits, and after Him follow those who belong to Him" (Cor. 15, 20-23). Just as Adam was the cause of the death of our souls, and consequently of our bodies, in like manner Christ rising again caused the resurrection of our soul and consequently of our bodies. His title and role of Saviour have to be referred both to soul and body, because He is the Saviour of man. And so Paul is quite logical in writing: "It is to heaven that we look expectantly for the coming of Our Lord Jesus Christ to save us: He will form this humble body of ours anew, moulding it into the image of His glorified body..." (Phil. 3, 20-21).

We now understand the exasperated cry of St. Paul in face of the lack of understanding of the Christians of Corinth: if Christ is not risen, it's all useless: you are still in your sins! The Redemption stands or falls with the Resurrection. Have we to conclude, therefore, that the Cross of itself does not suffice? Such a conception just would not make sense. The Cross and the Resurrection should not be opposed as two sources of salvation; on the contrary, they ought to be regarded as two essential and complementary phases of the one and unique Pascal mystery. Saint Paul, who has such wonderful things to say about the Cross in the very same letter in which he expounds his doctrine on the Resurrection (19), nowhere opposes it to the Resurrection, but shows the harmony between the two. The Cross and Resurrection are the two faces of the one coin with which our Redemption was bought. The Saviour, our new Head, identified Himself, as it were, with evil (2 Cor. 5, 21), then destroyed that evil by letting Himself be de-

(19) See f.i. Chap. 1.

stroyed. Being The Life by nature, however, He opens the fount of new divine life for us by rising again to life (John 11, 25). Each of us, one with Him by identity of nature, died with Him and rose with Him to a new life. This explains that constant parallelism in St. Paul's epistles, as, for example: "Enemies of God, we were reconciled to Him through His Son's life" (Rom. 5, 10). And the very ceremonial of baptism, through which Christ applies His salvation to us, reproduces the symbolism of dying and rising again, to signify the original dying of our souls with Christ on the Cross, and their rising again with Him at His Resurrection: "You, by baptism, have been united with his burial, united, too, with his resurrection, through your faith in that exercise of power by which God raised him from the dead. And in giving life to him, he gave life to you too, when you lay dead in your sins..." (Col. 2, 12-13).

Paul's language is condensed, but clear. He explains the common teaching of the apostles during the early years of the Church. It was only natural that he should do so: had he not been "taken into the grip of Christ" (Phil. 3, 12) by that dramatic incident on the road to Damascus? Paul is the apostle of the risen Christ. We can, therefore, by no means agree with the statement of an eminent theologian, a specialist on the subject of redemption, when he writes: "the redemption on the cross has a central place in the mind of Paul: this mystery is for him the vital point of Christianity, on which fact depends the whole of his mystical and moral doctrine" (20). The Christ of St. Paul is not so much the murdered as the risen Jesus, the "Kurios" on whom Christianity is built as on the corner-stone. To Paul's way of thinking, Christ was not "slain **and** risen", nor "slain **but** risen", rather "slain **in order to** rise again" and so to become our Lord Saviour for ever. Let us give the last word to Paul himself: "It will be reckoned virtue in us, if we believe in God as having raised our Kurios Jesus Christ from the dead: handed over to death for sins, and raised to life for our justification" (Rom. 4, 25).

M. NEELS, W.F.

(20) J. Riviére in "Le Dogme de la Rédemption", Paris, 1931, p. 68.

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The floor of Heaven is like a window with a muslin curtain across it; we can't see in, but the Saints can see out. They see what we are doing and are interested in what we are doing.

MSGR. RONALD KNOX.

# CASUS CONSCIENTIAE

## Common Error

Mary and John, both Catholics, wish to be married. They see their parish priests and the banns are duly read out. Without mentioning it to the parish priest, however, they ask their friend, Father X., to assist at the marriage, and he agrees. But he also forgets to ask the parish priest for 'jurisdiction'.

When Father X. arrives the parish priest is absent on a sick call, but the couple are ready and the marriage is performed without delay. By the time the parish priest returns John and Mary have already left for their village.

Is the marriage valid? If not, what is to be done about it?

## Solution

As Catholics John and Mary were bound to observe the canonical form of marriage (cn. 1099, 1), either the ordinary form governed by cc. 1094-1096 or the extraordinary form of cn. 1098 which concerns the marriage before two witnesses only, in the absence of a qualified priest. The case has no indication that the conditions required for the use of the latter form were in fact verified (1), and therefore, in order to contract a valid marriage, they could only do so before an authorised priest and two witnesses, as demanded by cc. 1094 ss.

No dispensation from this law was given, nor did ignorance offer an excuse (2). There is but one exception in respect of the qualifications of the authorised priest: "In common error or in positive and probable doubt of law or fact, the Church supplies jurisdiction for both the external and internal forum" (cn. 209). While official assistance at marriage is not, properly speaking, a jurisdictional act, it follows the same general rules according to the Code Commission. In 1952 it was asked, "whether the provision of cn. 209 is to be applied in the case of a priest who, lacking

(1) The case may present itself for a soldier, policeman, sailor, etc. who has returned home from a far-away station on just a few days' leave in order to marry, and now it is morally impossible to go to an authorised priest or to reach one for delegation within the time limit. Cf. J. de Reeper, The Sacraments on the Missions, p. 374-381; A.Fus, extraordinary forms of marriage, Washington '54, p. 84-119.

(2) See cn. 16, 1 with the only exception of cn. 207,2.

delegation, assists at marriage", and the reply was "in the affirmative" (3).

We must now see, whether the priest who assisted at the marriage of John and Mary was really empowered to act as an official authorised witness and, if not "habitualiter" qualified to act as such for their marriage, he did not receive it in the very act of assistance, the Church supplying the missing jurisdiction by virtue of cn. 209.

We shall expose the general principles concerning the requisites for valid assistance at marriage, as well as the notion of common error, with special reference to its application in our case.

## II VALID ASSISTANCE

The principles which govern valid assistance at marriage are laid down in c.c. 1094-1096.

a) The Local Ordinary (cn. 198) and the Parish Priest (cf. cc. 451 and 471-475) *can validly assist* at any marriage contracted within the limits of their respective territories as long as they are in function, provided they are neither impeded in the exercise of their function by excommunication, interdiction or suspension, nor coerced by force or grave fear (induced by an extrinsic free agent) to ask and receive the mutual consent of the spouses.

b) All others — even a Cardinal as such, a Nuncio, and all parochial assistants who do not hold a pastoral office — *need a delegation* for valid assistance at marriage (4). Such delegation can, within the limits of their respective territories, be given by the local Ordinary or pastor, but only to a specified priest (or priests) for a specified marriage (or marriages), all general delegation being excluded except in the case of parochial assistants (5) for the parish to which they are attached. If the latter receive such general delegation, they may subdelegate again a specified priest for a specified marriage. Subdelegation in all other cases is invalid, unless the delegated priest has expressly received the power to subdelegate.

c) Express delegation is required, which excludes presumed, tacit or interpretative delegation. However the express delegation can be given explicitly or implicitly, i.e. by equivalent positive signs or acts. Very probably the concession of the delegation must have come to the knowledge of the delegated priest who must, at least implicitly, have accepted it. If he himself has asked for it, or knows that others have done so, the use of a de facto granted but still not notified delegation is valid (6).

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(3) C.I.C. 26th March 1952, AAS 44,497.

(4) It should be noted that the term "licentia" of cc. 1095, 2 and 1096 is used in the same sense as (sub-) delegation "ad validitatem", whereas in cn. 1097 it has again its ordinary meaning of permission "ad liceitatem."

(5) I.e. vicarii cooperatores, curates, cf. cn. 476.

(6) Cf. Clergy Review 1957, pp. 619-621; Vlaming-Bender, Prælectiones, p. 418; L. Bender, Potestas Ordinaria et Delegata, Rome 1957 De Wit, Cessation of Delegated Power, Washington, 1954, pp. 91-92; Ephem. J.C. 1957, p. 45 ss.

d) It should be noted that in mission countries, where there are as yet no parishes or quasi-parishes, the Ordinary may give general delegation for valid and licit assistance at marriage to all his missionaries (7). These are considered as diocesan vicarii cooperatores of the Ordinary for the whole territory of the latter where the faithful can only have a diocesan domicile (8).

e) The two other witnesses at marriage must have the use of reason, be physically present simultaneously with the officiating priest and be capable of testifying to the fact of marriage. Nothing else is required for the validity.

## II COMMON ERROR

Canon 209 states: "In common error or in positive and probable doubt of law or fact, the Church supplies jurisdiction for both the external and internal forum". Hardly any canon of the code has brought about so much discussion and controversy as little canon 209! It is really not easy to find one's way through the maze of diverse interpretations given of the notion of common error. The circumstances required to constitute common error are nearly all disputed by somebody and we shall have to limit ourselves to those which according to solid reason and authority can safely be held in practice, especially those that refer to the present case. As regards the second part of the canon — case of doubt — we shall have to leave it alone, except where it applies to common error. The main points of discussion concern the notion itself of common error and also the question in how far the common good is involved in its use.

a) Error denotes a *mistaken judgement*. Although always implying a certain ignorance from which it proceeds, it goes a step further by forming a positive judgement, whereas ignorance merely indicates lack of knowledge. It is, as it were, ignorance in action. Alas, it is in practice not always easy to distinguish between them, for ignorance e.g. about jurisdiction, the need or lack of it, generally does not tend to remain in the realm of the abstract, but readily leads to a false judgement. At first there may be a general, universal judgement, for example: all priests are confessors, which is error of law (9). When faced with a particular fact, person, or event, this judgement then passes into action, into a particular mistaken judgement, e.g. this man is a priest, ergo he can hear confessions. Here we have error of fact and such an error, if common, "requiritur et sufficit" (10).

Circumstances may be such that an erroneous judgement is quasi-necessarily and infallibly provoked

(7) He generally does so at least implicitly in the general appointment to the care of souls and even after the establishment of the hierarchy this power continues, until regular parishes are established. S.C.P.F. 9/12/20.

(8) S.C.P.F. 25/7/20.

(9) This is not always and necessarily sufficient for the use of cn. 209. Cf. Cappello, De Pœnitentia 490.

(10) Cappello, ibidem.

and so, together with the proved ignorance, they constitute the foundation of the eventually ensuing error (11).

b) The error must be *common* to the faithful of the locality where the jurisdiction is exercised. It must affect the community itself considered as a distinct unit or class. According to good opinion, it is sufficient that in the particular place of that community (diocese, chapter, parish, church, convent, college) *relatively* many — not necessarily the majority — share in the error.

Some authors, however, demand more for common error. Not only must the "community" err, but the supplied jurisdiction must also be exercised for the benefit of the community. If therefore the supplied jurisdiction can by its very nature affect only a few particular persons in the community — e.g. invalid delegation for a single marriage —, the error is in their opinion only private.

Anyway in so far as the notion of common error is concerned, everybody admits that it is immaterial how many actually avail or intend to avail themselves of the supplied jurisdiction as long as "many of the community" *can* do so.

c) Error *"de facto"* and error *"de jure"*.

This distinction is made, because the application of "Ecclesia supplet" does not require the *fact* of common error. The presence of the reason which will induce into common error may be sufficient.

*Error de facto*: Many in the community believe the officiating priest to possess the required jurisdiction. It is not required that actually, here and now, they elicit a wrong judgement. It is sufficient that they be in a *state* of error, viz. they must labour under a false impression or persuasion and be so disposed mentally, that, if asked, they would be ready to acknowledge his competence. One may call this speculative or virtual error (12), but it is error "de facto". Once actual and still virtually persevering at present it subconsciously but really exists.

If a priest is publicly announced from the pulpit as going to help for confessions on a certain day, although, in fact, he has no jurisdiction, then everybody in the church, automatically as it were, judges that he is a real confessor and that they may go to him as such... Hence the community although perhaps not thinking about it any more except those who go to

(11) Cf. Ami du Clerge 1959, p. 381. It cannot be admitted that common ignorance alone is sufficient for cn. 209. J.Kelly tries to prove the contrary, alleging that they are juridically equivalent, Conference Bulletin of New York. 1932, p. 57-70. Cf. Cappello II, 372; Verm. Cr. Epitome, 228: Wernz-Vidal, 197; cn. 2202, 3 cf. Bouscaren-Ellis, ad cn. 104 etc.: A. van Hove, too, maintains that cn. 209 like cn. 207, 2 is an exception to cn. 16, 1 in "De Legibus Eccles." All this is true in so far as error contains ignorance, but here the specific difference between them is precisely the all-important point. See Dec. Rot. 11 June 1949.

(12) Cf. P. Coyle, The Priest, 1959 p. 853; H. Beller, Conf. Bull, New York, 1941, p. 107; L. Bender, Potestas Ord. et Deleg., Roma. 1957.

him (making the practical error), is still virtually in the wrong persuasion, in speculative error.

*Error "de jure"*: Here no actual or virtual common error is required, but only the base or *foundation from which* per se, inevitably and necessarily *common error results*. That base must be external and public, i.e. a public circumstance or a set of circumstances (capable of strict proof, whereas actual error is hardly susceptible of proof in practice) from which any reasonable person *must* naturally — but mistakenly! — conclude that jurisdiction exists (13). The public fact of being engaged in confessions in a public place, under the vigilance and authority of the pastor, the public fact of having one's name affixed to a place destined for confessions, the fact of hearing confessions regularly in a church, constitute such a foundation of a common error and jurisdiction is supplied at the very first confession. So error essentially exists only formally in the cause which fatally must produce it, and before anybody is actually in error. This is admitted by the Rote (1936, p. 280). It does not matter whether or not the official or the beneficiaries are in error, and for a just, i.e. reasonable, serious, proportionate cause they can even licitly exercise, or benefit by, the supplied jurisdiction (Rotal Decisions 1927, p. 456.)

N.B. Before the code it was disputed whether, together with common error, a "coloured title" was also required, i.e. a claim to jurisdiction based on the actual but invalid conferment of jurisdiction by a legitimate superior. If such a coloured title was present, common error was presumed. Now the code has suppressed the necessity of a coloured title and shifted its attention to the existence of common error itself, whatever its source or reason. But a coloured title, if present, is still very apt to produce common error, e.g. in case of a putative pastor, and in any case there must of necessity be some motive and foundation of error. In the theory of error de jure, if that foundation is a public fact, capable of leading any reasonable person into error, common error exists.

d) Error *of law* and error *of fact*.

Error of law regards the existence or meaning of the law, error of fact the existence of any other concrete fact. We must carefully distinguish between "error juris" and "error de jure". Whether we spoke of error de facto or error de jure, we were always concerned with "error facti", viz. erroneous belief that the officiating priest had jurisdiction. We were not concerned with the existence, meaning, extent of the law requiring jurisdiction. Still, common error about the law itself can easily exist, but, while for common error of fact no probable reasons for the error are required as long as the error is de facto or de jure realised, in

(13) It is also called error in actu primo, presumptive error-based on a reasonable presumption, interpretative error or, rather less aptly, virtual error, potential error.

the case of common error of law the mistaken conclusion must be based on positive and probable reasons such as might convince a prudent and honest person. Jurisdiction is then supplied in virtue of the second part of cn. 209.

Vermeersch-Creusen (14) admit that such probable error of law is more readily realised in the case of children or women. We might certainly add the case of our neophytes in the mission who in general do not know about jurisdiction at all. Moreover in Catholic countries of Europe or America the people are so frequently instructed that the assistance at marriage is, in fact, considered as a strictly reserved pastoral function. In the missions however one sees any priest who happens to be at home or whose turn it is, assisting at marriage. People quite reasonably and necessarily conclude that any priest, non contradicente superiore, can bless their marriage without more ado. If asked, whether this or that priest can rightly do so, they would be quite astonished and answer: "Of course! Have not all priests that faculty?" Undoubtedly there is error de jure, but there is more. We know but too well from experience how the reasons stated above might induce any prudent and honest person among our faithful into error "of law". A priest who cannot hear confessions is an unheard of anomaly, especially since for whole countries there is automatic intercommunication of penitential jurisdiction. For them any priest, too, unless there is known to be something to be wrong with him, can ipso facto assist at marriage.

e) The *"Single Case"* and the *"Finis Legis"*.

Is common error rarely verified in the single case or may it be considered more frequently to occur? Disputantur doctores!

As this discussion has its consequences for the solution of our present casus, let us follow it from close by.

Many authors (15) adhere to the stricter view basing themselves on cn. 18 which among other things imposes to study the aim of the law, if its meaning is doubtful or obscure.

There is no doubt that the Church supplies jurisdiction in order *to avoid harm to the community* which requirement is often stressed by Rotal Decisions (16). The common good (finis legis), however, is not easily involved in the single case. Is a specified delegation for a determinate marriage not of little interest to the com-

(14) Epitome, 322.

(15) Aguirre, Periodica, 1953, p. 160; Bidagor, ibid. 1956, p. 257 ss.; Regatillo, Interpretatio, Santander, 1953, n. 76; McReavy, Clergy Review, 1957, p. 43; Coyle, The Priest, Oct. 1959; Beller, Conf. Bull. of New York, 1941, p. 112; Bouscaren-Ellis, Canon Law ad cn. 209; Ami du Clerge. 1930, p. 649-651; 1950, p. 21-24; Ned Kath. St. (Mulders) 1953, p. 378; Theol. St. (Lynch) 1957, p. 248. We are especially grateful to Rev. Clement Bastnagel, Dean of the School of Canon Law, Cath. Univ. Washington, for sending the text of the lecture delivered by him in Los Angeles, 21 Oct. 1959, on "Undelegated Assistance at Marriage".

(16) 1936, p. 281; 1927, p. 456; 1939, p. 313.

munity? Hence in case of invalid delegation the error is to be regarded as of a particular character (no *common* error) which excludes the appeal to "Ecclesia supplet."

Such interpretation does not leave much room for the use of cn. 209 in an isolated case.

Others (17) hold that the aim of the law should not be fitted into the interpretation which opens the way for an application of "Ecclesia supplet" on a much larger scale.

They argue from canon 18 too! As a matter of fact it is evident from this canon that the law should be interpreted first according to the text and the context. Only if those are not clear, we have to recur to other data.

In the text of cn. 209 we find no mention of the single case, but it is not excluded either. It clearly states that provided there be common error the Church supplies jurisdiction. Is then common error out of the question in an isolated case? Certainly not. The single case can present every aspect of true common error. Marriage e.g. is a juridical, public act and as such concerns not just two people and their particular good, but the common good in itself and in its social consequences. Are we anxiously to inquire in each case whether the priest has the requisite power? Cn.209 creates a safety in the community which is beneficial to the public welfare and is not "substituting the private and particular good of the two beneficiaries for the common good", always directly and immediately intended in any law.

What about the context? The whole code discipline must be understood as an effort to simplify the administration of the sacraments, to favour the spiritual good of the faithful in the most benign way and to clear away troubles and perplexities on the part of minister and faithful, especially in penance and matrimony. It is not quite true that cn. 209 simply re-enacts pre-existing law (see e.g. the coloured title")

According to this interpretation cases of invalid absolutions and marriages become exceptional indeed. This has just been the intention of the legislator! But the objection that in this way the prescriptions of cc. 1094-1096 would be rendered futile, the Church supplying in all cases, does obviously not hold. She only supplies in cases of common error and probable and positive doubt. This may happen more or less frequently according to the circumstances, but this point is accidental.

The Rote tendency is to consider it rarely verified in case of particular delegation (18). The Code Commision (19) saying that

(17) Wilches, De Errore Communi, Rome, 1940, p. 199-215; Delchard, Nouv. Rev. Theol. 1952, p. 1087-1090; Jombart, ibid. 1929, p. 179; Hannan, The Jurist, 1952, p. 466; Allen, The Priest, 1954 Jan.: 1955 July; Sanders, Clergy Monthly, 1953, p. 69 and p. 387 ss; Rayanna, ibid. 1957, p. 60; Raus, Theol. Prakt. Quart., 1923, p. 49; Obernhumer, ibid. 1953, p. 130; Ami du CL., 1925 p. 628; 1937, p. 555.

cn. 209 applies to delegation for marriage does not expressly mention the single case, but it does not exclude it either. Why should we?

CONCLUSION: As there are serious reasons and good authors for both opinions, either may be followed in practice (20). Whether common error rarely or more frequently occurs, it is still true what Cappello says in his De Matr., 671: "Est quæstio facti. Attendendæ sunt circumstantiæ, potissimum erroris fundamentum, ratio agendi sacerdotis, parœciarum opinio."

### III Ad CASUM

The absence of detailed circumstances in the date from which one might conclude to the existence of common error makes the solution particularly difficult. It is clear that the parish-priest agreed to the marriage, but also that he never gave any delegation and he had most probably the intention to officiate himself. He is not even informed neither by John or Mary, nor by Father X. that the latter is going to perform the ceremony. Father X. was probably invited as a friend of the family, and, when, he arrived, he would no doubt arrange everything with the parish priest on the spot, and now the latter is gone!

There is no positive doubt in the mind of the priest about his having jurisdiction; so let us look at the case itself.

**Fundamentum erroris:** The mention of a parish-priest indicates the establishment of the Hierarchy. But if formerly all priests were empowered by the mission Ordinary to assist validly at any marriage in his territory, that fact still constitutes an objective foundation of error now: people remain ignorant, as a rule, of the subsequent change in regard of assistance at marriage, or do not understand it; and even though the clergy and perhaps a few others know better, they do not form the "community". Then there is the public and solemn celebration of the marriage to which the Pastor must have agreed, for, if any "snag" had turned up at the last moment, everybody in our regions would immediately have heard the sensational news! The banns have been read out and the Pastor has certainly not left all

(18) As regards the binding force of Rotal Decisions, see A. Caron, The Jurist, 1958, p.95-97. The jurisprudence of the Rota unless confirmed by the Supreme Legislator or by established custom, does not constitute an obligatory ruling which the inferior judges are bound to follow. With serious reasons anyone remains free to adopt a solution differing from the one proposed by the Rota Even when not binding, if several uniform sentences have been rendered, the decisions of the Rota will be highly valued by the inferior Tribunals.

(19) It seems that the reply of the C.I.C. of 26 March 1952 only wished to confirm the common opinion that for the quasijurisdiction for marriage assistance the same rules apply as for jurisdiction proper.

(20) Even Regatillo, one of the strong adherents of the stricter view, does not deny the probability of the broader opinion. He expresses the wish that an authoritative decision may be given by the Holy See or otherwise the word "irrita" of cn.1096 be changed into "illicita" and that with a strong penalty attached. Cf. Regatillo, in Sal Terrae, quoted by Snaders, Clergy Monthly, 1951, p. 390 Ami du Clerge (Bride) 1937, p.736: 1959,381; Theol. Prakt. Quart. (Trummer) 1958, p.31; Eph. J.C., 1957, p.46, n.4.

preparations to the very last moment. So "everything must be alright."

*Ratio agendi sacerdotis*: He officiates openly, confidently, with authority, using perhaps specially festive vestments in a decorated church. Any faithful assisting must necessarily have the strong impression and sure conviction that nothing is wrong here. The case might be different, if the Pastor had publicly declared that he would never allow a stranger priest to officiate in his place, unless he has announced publicly the priest's name beforehand. In all other cases, unless the stranger priest or others proclaim his incapacity, no parishioner can have reasonable doubts about his competence.

*Paræciarum opinio*:

As long as the Pastor has given his approval and permission for the marriage, our people simply think that any priest can perform the subsequent ceremonies. For do not they see any priest, in good standing with their pastor (unless there are positive signs to the contrary this is always presumed) baptizing, hearing confessions, assisting at marriages etc? Even the pastor's agreement to have a priest of their friends blessing their marriage is not always considered as a particular favour: less work for himself, the busy man! Their simplicity and lack of logical reasoning, their absolute ignorance about jurisdictional power and its subtleties, their past experience, all this necessarily leads them to believe that any priest can lawfully (i.e. always validly, and with supposed permission, licitly) assist at any marriage. This positive and founded error of law, when pinpointed to a particular person or event, fatally leads to an error of fact, if that person objectively has no such power, as happens in our case.

Thus the "Circumstantiæ" of the case, external and public, are such that they must induce into error almost any one of our community. Whether directly or indirectly, the use of the power of Cn. 209 in such cases, frequent or not — plus aut minus non mutant speciem —, is certainly for the common, public, social good, doing away with all concomitant or subsequent misgivings, hesitations, trouble, harm or scandal in the community, which is just what the Church intended it for. Our conclusion is therefore that the marriage of John and Mary was without any doubt contracted validly in virtue of Canon 209 (21).

E. DE BEKKER, W.F.

(21) Circumstances may vary considerably from place to place, and if elsewhere one should have serious reasons to doubt the fulfilment of the requisites of Cn. 209 a "sanatio" should be sought (if simple convalidation is not easily practicable). For apart from the ordinary reasons there is the fact that until now and as late as 29 January, 1959, the Rota has invariably decided against the single case (considering the error to be only private), and it would be an anomaly, first to consider the doubtful marriage valid in virtue of Cn. 1014, while at the same time leaving the door open to apply for a declaration of nullity later on, with a very good chance of obtaining it. In order to cut short lengthy procedures the Rota itself has in some cases, without giving a decision, advised a "sanatio."

# CONSULTATIONS

**1. Fr. N. at D.:**

*A marriage between unbaptised persons was certainly doubtful. Therefore, after baptising one of the partners, I permitted him to contract a new marriage with a catholic. But then only I remembered that the Ordinary in our Archdiocese had reserved the use of cn.1127. Was the new marriage valid?*

Yes, for although the Ordinary may reserve to himself the decision on the existence of the conditions required for the use of cn. 1127, he cannot forbid its use altogether, nor can he invalidate it. You might even have acted licitly, if you had made the interpellations, for in that case the former marriage was either already invalid, or now dissolved by the normal use of the Pauline Privilege.

**2. Fr. X. at B.**

*A doubtfully baptised Protestant validly married an unbaptised person. They soon separated and he married again and does well by his new wife who has born him several children. Both are catechumens and ardently wish their union to be rectified. Can this be done?*

Yes, after baptism of both, they can be married 'in forma'. Canon 1127 permits him to consider his Protestant baptism invalid to the effect that the marriage-to-be broken is presumed to be a 'legitimum' and he himself a polygamist while unbaptised. No recourse to the Holy See is necessary, for cn. 1127 is not applied to permit the use of the Pauline Privilege, but of 'Romani Pontificis' and the Decree of 10 June 1937 should be strictly interpreted. No interpellations are required, but the conditions for the licit use of the Constitution should be strictly observed.

**3. Fr. Gr. at U.**

*A polygamist whose first legal wife is a catholic wants to marry her before the priest in order to give her the opportunity of fulfilling her duties as a catholic, but he declares that he is unwilling to send away his second wife, whom he considers as a mere concubine.*

The question is put in a rather confused way, but cases like this seem to occur frequently in some missions. If the polygamist (but the fact of taking a concubine does

not make him such) married his legal wife before she was baptised, and this marriage was valid (or convalidated) before her baptism, there can be no question of re-marrying before a priest (only the ceremonial blessing may be given), nor can the woman convert be refused the Sacraments, if she does not want to separate or to use the the Pauline Privilege (unless per accidens a grave obligation exists of doing so, e.g. proximate danger of perversion). If the marriage, contracted before her baptism, is positively doubtful or, at least, not certainly invalid through lack of positive evidence, it must be presumed valid (cc. 1014, 1127) and, although it cannot be convalidated at present, the same solution applies. Missionaries must not forget that in both suppositions baptism itself cannot be refused to the prospective convert: the wife is not to be punished for the misconduct of her real or doutful husband.

We suppose, therefore, that the priest refuses her the Sacraments, because she lives in a certainly invalid union in bad faith. This is the case, if the marriage contracted before her baptism was and always remained certainly invalid (but this is not always so easy to prove with moral certainty, and then she must be given the benefit of the doubt, cn. 1127). Especially, — and I think our correspondent refers to this type of civil marriage — is this the case, if he married his 'legal' wife, just 'more pagano', when she was already a baptised catholic and as such obliged to observe the juridical form and to obtain a dispensation from disparity of cult (here only uncertain baptism, cn. 1070, § 2, can be invoked against certain invalidity). In both these cases of a certainly invalid marriage, separation must be imposed, since they are in bad faith now, and convalidation is for the moment out of the question. For, by a positive, *and prevalent,* act of the will the husband excludes the 'bonum fidei', the exclusive right itself of his wife, essential property of marriage, whether the second woman is a wife or a concubine. If the right intention ever existed, it is now destroyed so that even a 'sanatio in radice' is impossible (Payen, De Matr. 92, 1674-1675).

For the very rare case of permissible cohabitation as brother and sister in an invalid marriage the Ordinary should always be consulted, especially since the case is no longer occult.

**4. Fr. M. at G.**

*I should like to add to the very last paragraph of the Casus Conscientiae in the A.E.R. Jan. 1960, p. 22: 2 — "If impossible, leave the parties in good faith — or ask for a 'sanatio in radice"! A sanatio is better than to leave a couple in good faith in an invalid marriage.*

For doubtful marriages the rule is: if at all possible, convalidate; if impossible or not advisable, leave the parties in good faith. Why? There is only doubtful reception of the sacramental graces (though at least they do receive more or less equivalent 'gratias status', if in

good faith), absence of the security of a valid marriage, and, especially, it is not allowed, without proportionate cause to expose oneself to the danger of living in an invalid union, unless that danger cannot be removed (e.g. in the case of a doubtful impediment of natural law or of refusal to renew an already revoked consent). However, Bouscaren-Ellis ('Canon Law', ad cn 1134) speaking of renewal of consent, required for simple convalidation, remarks: "Practically such a renewal is unnecessary, because in doubt the marriage is presumed to be valid both in the internal and external forum". A fortiori if a 'sanatio in radice' is required, which is a rare and extraordinary means granted only for a grave reason, much more apparent in the case of a certainly invalid marriage than in a doubtful one. Sufficient reason not to convalidate a marriage at all is often found in Privilege of the Faith cases: "As long as the parties are pagan, or if only one becomes a Christian, it is better as a rule to leave their doubtful union as it is." (A. van Vliet, "Notes on pagan marriages", p. 27). We would say that in cases of doubtful validity, if simple convalidation is impossible (e.g. grave harm, refusal to renew consent explicitly, etc.) or not feasible, a 'sanatio in radice' may be sought, especially if requested by either party, but that there is no strict obligation of doing so.

E. DE B.

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Every Seminarian has been told that he may lose his soul if, as a priest, he neglects mental prayer and other spiritual exercises. Perhaps he should also be told that he may lose his soul if, as a pastor or assistant, he fails to go to his people.

BISHOP HOWARD.

# Africa Today Needs Liturgical Renewal (1)

It should be emphasized from the outset that the demand for liturgical renewal in Africa has far more solid ground to build on than in far away Europe. In Tanganyika, for instance, it is the custom to distribute Holy Communion only during Mass. Only by way of exception does one find forms of High Mass which are far out of reach of the people and which consist in a play between the priest on the altar and a choir up in a gallery. A Low Mass where the priest celebrates silently by himself and the people busy themselves with other prayers etc. is something which almost never takes place. When there is a High Mass, then everybody joins the singing during the week, as soon as the priest comes to the altar, the people begin the opening hymn of the community Mass, of which everybody knows the basic texts and a number of hymns by heart. Since the African Christians of early times could not read or at least had no praverbooks of their own, this form of praying and singing by heart took root and has remained until today.

These good beginnings in no way mean that liturgical renewal has nothing more to do. A community Mass known by heart is in no way a guarantee that the people really know what is going on at the altar in front of them. Indeed, a community Mass can also be compared with a singing class in school. Until our Christians really grasp and experience the power of the word of God, until they realize that they form a sacrificing community with the priest in Christ in the presence of the Father, receiving a new forgiveness as well as salvation, until the Sunday Mass is no longer the mere fulfilling of a duty but rather a need, until the Sacraments as the renewal of our life in Christ become a real event, until all these things happen, the liturgical renewal will not have accomplished its task.

The liturgical renewal is a necessity in the whole Church for the proper understanding of Christianity. But in Africa, there are certain external reasons which force us to consider in full earnest these basic matters which pertain

(1) This is the text of another excellent paper read at the International Study week of Nijmegen. The complete set of the Nijmegen papers, MISSION AND LITURGY, will be published in Spring 1960 by Kenedy New York.

to the Church today. We would like to present these reasons briefly for consideration.

**Chief Reasons**

Until now, the white man in Africa was the man of authority. He was considered strong, rich, and superior. His way of living impressed the African as the end to be striven for, to be imitated, and imitation of him was considered a great step up. In addition to this, the Mission made all sorts of contributions through its charitable works and its schools created the prospects of a higher living standard. There can be no doubt that the many conversions to Christianity in Africa were occasioned by such external motives and that such motives were deepened in the catechumenate.

Today many of these motives are disappearing. To imitate a white man is now looked down upon in Africa. It is no longer the imitation of the white people but the very essence of Christianity that must be the deciding factor in bringing the African people to the Church of Christ.

Until now in Africa, schools and charitable works were the two most important missionary instruments. It was the pride of a mission to have many beautiful schools. Money was invested in schools and hospitals, and this spending paid off. For it was through the schools that the children came to Christianity. Until the end of the second world war, 90% of all schools in Africa were mission schools. It could rightly be said that Africa was Christian to the degree that it went to school. Today there is a great danger that these two missionary tools will more and more slip from the hands of the African Mission. Everywhere the governments have served notice that they want to nationalize the schools and hospitals, indeed they wish to monopolize them. Here and there this policy has led to open school fights; the Church will not allow itself to be hindered: She calls upon her divine right to have a say in education and charitable works. Nevertheless, we have to reckon with the fact that in future schools and charities will not be the missionary instruments in Africa that they have been so far. All the more will it be necessary to employ the core of the Christian religion in missionary enterprise: the proclaiming of the Word, the administration of the sacraments, the form of the catechumenate, and the Sunday services. All these things must once again be employed to the fullest. The more the external activity of the missionary is lessened by the process of monopolization, the more time he will be able to take for these other questions.

African pagans have been considered until recently as highly primitive. But we could consider, for instance, that the leaders of the Mau-Mau knew how to bind their members under pagan vows while they continued on the surface as Christians. The newer studies of Father Tempels, Abbé V. Mulago,

and Abbé A. Kagame show that the whole outlook of the old African was much greater and more dignified than was thought to be the case. The belief in the vital power which comes forth from God and has come down through the ancestors to the present day which joins past and present together was the underlying reason of all external rites and practices which we Europeans dismissed as chiefly ridiculous and utterly void of meaning. And today we discover that all this had a deep meaning and that the African has a much greater sense for the sacred, for the mystery, and for the communal sense of religion than the average western Christian. The African poets of "negritude" glorying in their cultural inheritance, which was so long held in disgrace now slowly come into the limelight and already voices are being heard which claim that Christianity cannot satisfy the African because of its abstract teaching and its outward formalism. The manner in which Christianity is here and there presented certainly gives rise to this criticism. But, according to the authors mentioned above, Christianity has tremendous chances to satisfy the Africans when and if it is presented as it really is: as life in God, as life in the sacred community of the Mystical Body of Christ; truths which are intimately pertinent to the liturgical renewal.

The development of the mission in Africa renders it almost impossible for the missionary of today-in contrast to earlier times — to care for each Christian individually. Christianity has become so widespread that it is precisely in Africa that references to "the danger of suffocation" are being made, that the mission is perishing at the hands of its own successes because it is lacking in personnel to care for the baptized Christians. Thus new groups of Christians are forming in the cities who — unlike those in outlying districts — are not growing up under the thumb of the missionaries, indeed, who don't know the missionary and whom the misssionary doesn't know himself.

To the extent of the individual pastoral care being impossible, the community care will have to be all the more worked out and concentrated on. This problem is in a very real way not an emergency solution, or a loss, but rather a real victory. When it becomes clear to the missionary that he has to form his Sunday worship in such a way that a living community is formed around the altar which joins the people to Christ and to one another, then we have something much deeper and more lasting than when the missionary tries to reach a thousand individual Christians through his own goodness and personal contact.

We do not wish to stop working with individuals. People must first be brought to the church before the church can be a living community. The negligent must be sought out

and admonished as often as necessary. And the living community which arises in the Church must also make its presence felt in everyday life. It must have the courage and strength to create a Christian culture and environment.

That is where the lay apostolate must take over. The demand for the lay apostolate in present-day Africa with its oversized Christian communities and its social-political unrest and reformation is a question of life or death for Christianity.

But if the lay apostolate is not to be spent in external activity and thus attain no useful results, it must be anchored in the depths of the liturgy. More important than courses for instructing the lay apostles is a community. Mass which is so arranged that it shows everyone what the Word of God is, what the sacrifice of Christ is, what the priesthood of the baptised faithful is. Such services are the birthplace of the genuine lay apostolate.

Up to the present Africa was the great hope of the Church. But now it is becoming more and more the land of great worry. Men who know the continent view the future years with great concern. Islamism, materialism, nationalism, and Communism must be taken very seriously and no one can guarantee that in the foreseeable future here and there in Africa the Christians will not be faced with problems making perseverance most difficult, such as the expulsion of missionaries, attacks on the Church and persecutions of the Christians for their Faith.

Will the Africans persevere as Christians? Only God knows. But in the meantime, we are obliged in conscience to prepare them for such times, to give them not merely an external connection with Christianity, but inner strength in Christ, belief in His word, that will not pass away, though heaven and earth should pass away, belief in His word, from which we can live as from daily bread, in His word, which no persecutor can take out of our hearts, even if they would burn all the religious books and all churches, the belief in the Mystery of Christ, in Whom we are chosen, into Whose death and resurrection we have entered, Whose death and resurrection we announce in the celebration of the Eucharist and continue to effect in our lives as Christians "donec veniat."

Such an attitude alone, which is awakened through the liturgical renewal, will outlast the persecution. For such an attitude, persecution would not be a catastrophe, but a blessing, for to such Christians would apply the text: "Mihi vivere Christus est et mori lucrum".

Very much is thus expected from the liturgical renewal in Africa. This ideal state will not be reached in one day. But for that reason it is all the more important that the liturgical renewal enter the field in order to bring the African closer, at least, to this ideal state.

### Renewal in African Way

What the liturgical renewal means in itself does not need to be expounded here. But we would like to indicate what in Africa ought to be considered as particularly desirable will there the liturgical renewal have its fullest effects.

We believe that religion in Africa was not so much a teaching but a doing, not creed but deed. In the initiation rites, the candidate did not learn abstract teachings by heart, but experienced the community of the ancestors, heard their voices, was buried and rose again. He received a new name and was dressed in new clothing — he was made a new man. Christianity does all this in a much deeper and more profound way, but it must be done not in its post-reformation form, but in its Biblical and ancient Christian form, in the form which is sought by the liturgical renewal; not so much as a teaching, but as an event; not so much as a religion of law, but as the proclaiming of the Salvation of God, through which he is given a new life.

African religion is unthinkable without music and singing, without rhythm and colour. The African experiences the nearness of God less in silent contemplation, as the Asian does, than in moving himself into a state of great excitement.

In the symbolism of colour and untiring repetition of a song he experiences the Mystery. The African is probably still better predisposed for liturgical worship than the Asian, and Fr. Daniélou rightly says that the Church might expect a renewal of the contemplative life from Asia, and a renewal of the liturgy from Africa.

Admittedly, that supposes that the liturgical acts be taken earnestly again, that it really be a "leiton ergon", a work of the people of the community, a dramatic event, a "give and take" between priest and people, where the people are given the right of expressing in their own spontaneous way, within a certain frame, their experiencing of God.

I remember an event at the station of Ifakara (Tanganyika). There was an unusually bad drought. We had arranged an intercessory service with accompanying procession in which we sang the Litany of the Saints and gave a blessing with a relic of the true cross. The people had cooperated well, but everything naturally proceeded in a rigidly disciplined form, as in a cathedral parish in Europe. That same evening I heard a sound from the village like that of people running around. What happened? Quite spontaneously, a procession had formed there. Young and old, pagan and Christan joined in immediately. They went through the village clapping their hands and singing in rhythmical repetition: "Mulungu utupe mvua, Mulumgo utupe mvua" (God, give us rain.) Then I thought to myself that we would have to employ much more spontaneity in the church in

order to really be the Church in Africa.

With that arises the question of language. Spontaneity cannot find expression in a foreign, dead language. Dramatic happenings can take place in earnest when they can be enacted in the mother tongue. Certainly, they say that the Muslims make their children memorize the Koran-Suran in Arabic. They say that the African magician murmurs unintelligible words when he "speaks with his ancestors", and thus the African Christian is also supposed to prefer a foreign language for his worship and there to percieve the Mystery better. These considerations are in certain ways correct. But it is not a question of completely doing away with Latin as the language of worship, but only of somehow limiting it.

It is now generally permitted by Rome and even desired that the Ritual be translated into the languages of the missions. In Swahili we now have a well translated and neatly printed Ritual. I maintain that the ceremony of baptism would be considerably more genuine and expressive if the admonitions and petitions, which are expressly directed to the candidates for baptism, would be spoken in a language which they can understand. And if one would explain before the exorcism: "Sasa ninamfukuza pepo mchafu" (Now I expel the unclean spirit), and then begin in Latin to expel the devil, the Latin would really make an impression, and the same with the formula for baptism.

On the other hand, (and this happened to me in 1951) if a person baptizes 150 people two by two using the formula for adults, and speaks to the people in Latin for three hours, that is really a little too much! Certainly, the candidates for baptism "learned" the meaning of baptism during their catechuminate, but the actual baptism should be a great event for them that will hardly be the case if they hear unintelligible words for three hours. The mystery does not consist in the fact that one does not understand anything, but that by human words he is led on to the threshold of the understandable, and then glimpses the mystery which lies hidden behind the external actions.

It is much the same with the celebration of the Eucharist. We believe that Latin would be valued more as the language of worship if the prayer and instruction parts of the divine service would be conducted meaningfully in the mother tongue and be arranged in a dramatic manner. Through it, the people will be prepared for the action of the sacrifice, and if after that in the Canon the anointed priest carries on his action in Latin and stands along with Christ as "mediator Dei et hominum", then it makes its full impression. In this way, Latin, the symbol of unity, would be preserved, and on the other hand the limited use of the vernacular would allow the worship to become really a worship of this community, the African community.

WALBERT BUEHLMANN, O.F.M. CAP.

# The Protestant - Catholic Scandal in Africa

## A Reply

PRESSURE of work prevented me from earlier writing what I consider to be much-needed comment on the Rev. V.J. Donovan's article entitled "The Protestant-Catholic Scandal in Africa — A Possible Solution" in your issue of July 1959. I call this comment a reply because I find myself in radical opposition to the views expressed by Father Donovan. This basic difference of view-point also explains the highly critical character of my reply. So let me state at the very outset that I do not for a moment doubt of the sincerity of Father Donovan in writing what he wrote. But I do consider his proposals misguided, misleading, and open to lamentable misinterpretation by Protestants. Indeed, I would venture to say that some of the points he makes verge on near-heresy, as I shall fully demonstrate in the course of this reply.

In my analysis I have retained Father Donovan's sequence of ideas, and have closely followed his arguments section by section in an effort to sift the truth from the half-truth and the half-truth from the totally false. For the benefit of the busier missionary who may not have either the time or the enthusiasm to read through what follows, I have placed a five-point summary at the end to which he may turn immediately. Such a résumé, I feel, will also make for greater clarity.

Father Donovan begins by mourning for the scandal given to simple, unsophisticated Africans by the spectacle of Christian disunity. We mourn with him. But thereafter he permits himself to indulge in phrases and expressions that are either obscure or objectionable. When he writes, for example, in paragraph 2, that Africa "has been confronted with a two or more headed Christian monster waiting to devour it", his choice of expression is not only inept but extremely unfortunate. Since when have we Catholics received the licence to refer to our own Church — or for that matter to any Christian body — as forming

part of a monster? Or since when have the simple, unsophisticated Africans come to regard themselves as the victims of missionary monsters?

Father Donovan goes on to describe the nefarious activities of his multi-headed monster prowling across the African continent. "Who", he asks, "has not heard tales of, or experienced personally persecution of both Protestants and Catholics by their opposite numbers? Protestant churches or schools burned down..." etc. I concede that I have heard strange tales of monstrous activities; and we ourselves have personally experienced persecution and burning denunciation from Protestant pulpits. It would be an easy task for me to name names and point out Protestant sources of slanderous activity against Catholic priests and laymen on this side of the African continent. But I cannot recall a single instance of persecution, threat or indoctrinated hatred against Protestants either by Catholic missionary or Catholic layman among the Ibos of Eastern Nigeria. On the contrary, Nigerian Catholics have displayed remarkable patience under Protestant provocation. Are the Catholics of East Africa quite different in their approach? Or are they being asked to practice patience of an heroic character? Or has Father Donovan allowed his imagination to run riot? Fault there is, he asserts, and with that we agree. But we cannot agree that Nigerian Catholics or their missionary priests are partaking of the fault.

It would be idle for me and tedious for the reader if I were to list the all too numerous instances in Father Donovan's article of such nebulous necromancy, wild generalisation and the fallacy of begging the question. Moreover, a list of that kind would appear devastatingly harsh. I shall content myself, therefore, briefly to comment on and concisely answer some of the more repugnant fallacies which I find before me as I continue my study of the article.

The white missionary, Father Donovan tells us, has brought bitterness, enmity, strife, hatred and war to Africa. Granting this for a moment — no reasonable person could accept it for a split second without feeling the need to make a multitude of reservations and distinctions — has Father Donovan forgotten what Christ said to his first missionaries about hatred, strife and persecution being the consequences of their preaching? (Mt. X, 21-25). And what of His words that He came not to send peace but the sword? (Ib. 34-35).

Similar in character to his remark about what the white missionary (*sic*) is blamed for having brought to Africa — and equally irresponsible — are such expressions as "the damage *we* have done", "the hatred and the

unchristian foolings *we* have planted here." (Italics mine). A single use of the adverb-phrase "however inadvertently" at the end of five paragraphs does little to allay the apprehension of African missionary priests so maligned.

May I at this juncture, after the fashion of Saint Paul who mingled praise with blame — In hoc laudo... In hoc non laudo — compliment Father Donovan for inserting at this stage of his article a statement to the effect that his suggestions are "of course, only tentative, subject to proper authoritative judgement and decision." In hoc laudo. And in the absence of such authoritative pronouncement may I accept Father Donovan's invitation to "further discussion" in order to make some comments on his suggestions.

We are asked to support "a kind of rapprochement" between Protestant pastors and Catholic priests here in Africa; to visit the houses of Protestant missionaries and invite them to ours, and to stress our common ground and beliefs. If we came to Africa to convert Protestant pastors, then the suggestion is an admirable one. But that is not our business here, and Father Donovan explicitly stresses the necessity of "leaving aside deliberately the possibility of conversion". No. We did not come to convert Protestant pastors. We are here for what Father Donovan chooses to term the simple, pagan, unsophisticated Africans. Father Donovan tells us they are scandalised by the division in Christianity. Possibly. In my view, though, the last state of these simple Africans will be worse than the first if we involve ourselves in Father Donovan's proposed method of apostolate. Let me explain. A vast number of Ibos — about other African peoples I speak as one less wise — tend to regard the different missionary bodies among them as so many benevolent educational societies. With one exception, the degree of an Ibo's respect for a particular missionary society is in direct proportion to the achievements of that society in the field of education. The one exception is the Catholic Mission. Not that the Catholic Church has not earned their respect for what it has done to further educational standards. On the contrary, Nigerian Catholics are immensely proud of their Church for the way it has outstripped other missionary bodies in the speed, scope and efficiency of its educational system. Speed, for in half the time — just over fifty years — it has accomplished more educationally than all the Protestant missions combined. Scope, because the Catholic Mission in Nigeria has always rejected the Protestant proposal of "spheres of influence". Efficiency, because its products include men and women of the highest educational standards.

But the Ibo people, Catholic, Protestant and Pagan, have another basis for respecting the Catholic Church. This basis is the fullness,

firmness and consistency of Catholic teaching. That is something which the Protestant missions in Nigeria simply do not possess.

Would Father Donovan have us whittle down that doctrinal fullness simply because the Protestants do not have it? Would he have us stress the Sacrament of Baptism to the neglect of the other six just to please our Protestant friends who have rejected some or all of those six? What specific basis of respect for the Catholic Church will remain to the simple, uneducated, non-Catholic African if we Catholics cease to proclaim with conviction that we possess the entire content of Christ's teaching? And what else but disillusionment and doctrinal confusion can result in the mind of the simple African Catholic if we tell him — as Father Donovan appears to suggest — that he can discover a deeper appreciation of the truths of his Faith by a study of specifically Protestant teachings? If I may be allowed to quote Father Donovan out of context, such apostolic methods "exposed pitilessly to the simple uneducated eye of the African" would have an "incredible effect" on him. (The pun is not intentional).

No. Africa is not Europe, and a solution which may very well work out in Germany is not necessarily suitable for Africa, and would only result in the spread of that dread modern disease, non-sectarianism. For that reason alone, Father Donovan's other "practical" suggestions stand condemned. He suggests, for example, that in areas where neither Catholics nor Protestants can have "adequate churches" they should club together and both use one "decent adequate church." Better, in my view, continue offering the Holy Sacrifice in a hut than risk doctrinal confusion by sending simple Africans to worship in a non-denominational basilica. Nor can a decent church building be an adequate defence against trained Communists, as Father Donovan would seem to imply. There is only one effective answer to trained Communists, and that is trained Catholics.

Again Father Donovan suggests that if we have a diocesan newspaper we could have mutual interchange of articles with Protestants. Here in Nigeria we do have such a Catholic newspaper, and I shudder to think of the impression that would be created in the mind of the average Nigerian Catholic if he were one day to be confronted with an article by a Protestant pastor in his own Catholic newspaper. All of us here are agreed that our Catholic newspaper is doing a fine job in putting across Catholic teaching — full and free from error.

Coming to the close of his article, Father Donovan allows himself the use of expressions that I find quite obnoxious and terribly misleading. Witness "what *we* have done to the simple Africans,

how *we* have ruined them... how *we* have divided them among themselves". (Italics mine).

One last comment and I have done with criticism. In the course of his article Father Donovan states that "Martin Luther was a great man. He had to be to accomplish what he did." To take the second statement first, an intelligent schoolboy's knowledge of the events which led up to the Protestant Revolt would be sufficient to convince him that it was the consequence of an unfortunate build-up of abuses within the Church. Martin Luther was the product of an age. He was sixteenth-century Germany. "It is an altogether one-sided view, one, indeed, which wilfully disregards the facts, to hail in Luther the man of the new age, the hero of enlightenment and the creator of the modern spirit". That is the view of Protestant Harnack, ("Lehrbuch der Dogmengsch", III, 810). If Luther had not been there another "Protestant" would. The name is of no consequence. Luther was the spokesman for his time. He accomplished little. The tragic sequence of events leading to the Revolt accomplished all.

As for the statement that "Martin Luther was a great man", I would ask Father Donovan to tell us precisely what norm of greatness he has in mind.

**To summarise under five points:**

1. I agree with Father Donovan that the Protestant-Catholic division in Africa is a tragedy.

2. I do not find it necessary — as Father Donovan does — to lay any of the blame for this tragic situation on Catholic missionaries or on Catholic layfolk. I find an historical fact, viz. the Protestant Revolt of the sixteenth century, a sufficient explanation of the scandal. Incidentally, and for the same reason, I consider the very title of Father Donovan's article ("The Protestant-Catholic Scandal in Africa") most misleading. It were more accurate to speak of "The Protestant Scandal in Africa."

3. I agree that Protestant pastors are accentuating the tragic scandal by their intolerance and indoctrinated hatred, but — speaking from Eastern Nigeria — I cannot agree that Ibo Catholics or their missionary priests are part to the present state of bitterness between Protestants and Catholics. Tout au contraire.

4. Father Donovan's 'possible solution' of rapprochement with Protestant pastors does not suit Nigerian needs. It would only serve to weaken the Faith, sow confusion, and spread the cancer of non-sectarianism. A fortiori we cannot accept the practical suggestions of Father Donovan towards such a rapprochement. In so far as these suggestions seem to involve doctrinal pruning we find them positively repugnant.

5. Father Donovan cannot be blamed if at this stage he should demand an alternative solution from me. My solution would not

occupy eight pages of the African Ecclesiastical Review for it is a simple one. Nor would I term it a "possible" solution, because it has been tried in Eastern Nigeria for over fifty years — and it has worked. So let us drop the singular number and call it our solution, the Nigerian solution. Briefly it is this: We preach the full Catholic doctrine, and we go it alone. Of course we would have liked to co-operate with the Protestants in matters that affect us mutually. But we discovered that even in fundamental issues like the right of parents to send their children to a school of their choice or the duty of government to support the denominational schools of tax-payers, the Protestants were not only unwilling to co-operate, but were actively engaged against us. We have piped to them, and they have not danced; we have lamented, and they have not mourned. Therefore we had no option but to go it alone. In so doing the faith of our African Catholics has been strengthened while we have earned the respect and admiration — and sometimes even the love — of non-Catholics. We have not burned down Protestant schools. We do not hate. We do not denounce. We are just Catholics with conviction in our Church, respect for the convictions of others, and almost infinite patience with provocation and hatred. We preach the full Catholic doctrine (including the love of those who hate us). And therefore are we respected. If there is hatred or division we know that our Nigerian Catholics are not to blame. Martin Luther and his successors in the Protestant Revolt may be responsible but we leave their judgement to God. To God also have we left the rapprochement; and God has seen us through. Therefore in faith, hope and charity we have given our solution a trial. And it has worked.

POSTSCRIPTUM: I am in thorough agreement with the Anglican Bishop of Uganda, (AER, Oct. '59), when he re-iterates Father Donovan's plea for discussion in order to remove misunderstanding. But that is something for top-level talks. Father Donovan's article was concerned with the faith and attitude of the average African layman. Hac de re ut supra scripsi.

THOMAS B. SLEVIN, C.S.Sp.,

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Protestants have said that we deify OUR LADY; that is not because we exaggerate the eminence of God's Mother, but because they belittle the eminence of God... They refuse honour to the God-bearing Woman because their Christ is only a God-bearing Man.

MSGR. RONALD KNOX.

# A Problem of Faith

MANY of the educated Africans of to-day are faced with what we may call a "problem of faith". This problem is more acute than is generally realized.

This phenomenon has drawn my attention ever since I became aware of its existence several years ago. Although my experience is confined to Ruanda, I presume that the same situation may equally obtain in other parts of Africa.

What seems to be the matter with them is that their Catholic convictions are not deeply rooted, and consequently they are easily shaken. The time of happy certitude in matters of Faith is past for them; it has given way to a problematical attitude regarding questions of religion. They realize that their religion is based merely on statements made by their priests. It is no personal conviction, the motivation being deficient.

They have lost confidence in the pious, so-called edifying literature which is offered them.

They cannot fail to notice that the philosophical and religious opinions of the Europeans are divergent and often contradictory. The books they read inform them that a large number of the intellectuals, scholars, politicians and scientists in Europe and elsewhere are not Christians, and that many are irreligious.

They meet Europeans who make reservations regarding the truth of the Christian revelation, or who are sceptic, and express their doubts.

Imperceptibly the temptation against faith makes its way into their minds. Some are passing through a real crisis.

But there are other factors besides. The feeling of resentment and antipathy against Europe, which is rampant in our times, involves also the Christian religion, which in their eyes is considered as a part of the Western civilization.

Whenever they think they have discovered some inadequacy in the Catholic doctrine, they instinctively tend to enlarge it; and they seem to derive a special satisfaction from finding the West wanting.

Moreover, the frequent difficulties encountered in marriage, the restrictions imposed by Catholic moral law, contribute to make them wonder if that code of morality is as universally valid as the priests would have them believe.

Their religious instruction is insufficient. That is why they ask — and like to ask — embarrassing questions, and why they critically examine the value of the answers given.

It follows that their problems about faith have both an intellectual and a psychological aspect.

While admitting that these dispositions are not always so pronounced, I dare say that, in a lesser degree perhaps, they are rather widespread. The faith of the educated African is menaced.

Is this perhaps only a passing perplexity, a momentary crisis? I am afraid not. It is much more serious. It amounts to doubt about faith. That doubt is taking possession of their souls. Painful confidences point in that direction.

Doubtless, we must advise them to pray; we must remind them that faith is a grace. But often this reply alone is not to the point. When one has nothing else to tell them besides, they will think and, if they are sincere, they will say: Prayer as a means of solving intellectual difficulties is nothing but self-suggestion. Or they may conclude that spiritual realities are not object of science, but only of belief, i.e. of subjective certitude. With this method, the dialogue is then at an end, but the difficulty is not resolved.

What is needed is a reply that satisfies the intellect. Now it should be admitted that the explanations offered are not always satisfactory. Some priests, too much accustomed to easy audiences — such as classes of school-boys —, lose their assurance when confronting adults of an independent mind. Others, armed with pontifical declarations, vigorously affirm, but cannot always prove their statements. "It is so, because... it is like this!" Similar replies evidently do not allay doubts; they are entirely inapt to obtain a firm assent of the mind. The claim of reason, which demands an adequate answer, can never be suppressed. This may be regretted by some, but the fact remains that man does think. Seldom will he be satisfied with a mere testimony as evidence: be it from Holy Scripture, from the definitions of the Councils, or from the teaching authority of the Church. As soon as it is no longer a question of simply reading the Bible or of listening to a sermon, man begins to reflect, to reason, to judge.

Religion has nothing to fear from scrutiny by reason. Moreover the intention of the questioners, at least of the best among them, is not to discredit the religion, but to verify it. And for them that verification has not yet been made. That is why they are dissatisfied and troubled.

For many of the educated Christians the concepts about God, the soul and life, are strongly imbued with Relativism. This is a real and grave danger, though it may not always be apparent. It will

not necessarily make them abandon the practice of their religion.

What disappoints them in the clergy is that it does not help them sufficiently. Too often is the apostolate considered as a battle for numbers. The importance of the educated African is not sufficiently realized; and the influence which their mentality will eventually exercise on the masses is underestimated.

As long as the value of Revelation and the supernatural order are not contested, all the deductions of Theology follow logically. But if the premisses are not solidly established, the conclusions also lose their validity.

It follows that we must reserve a more important place to the preambles of faith, to Apologetics and to certain questions of Natural Theology. This conclusion would apply in the first place to the Seminaries, where the future generations of priests are prepared. But it would equally apply to our own continued studies as an adaptation to the present circumstances. Furthermore we should be inspired by it in our teaching, especially in the post-primary schools, in higher education, in study-circles, and in general in our relations with the educated class.

J. ADRIAENSSENS, W.F.

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## Catholicism — Religion itself

> Our Faith is not just a list of dogmatic statements, a code of morals, traditions and discipline, not just something to be lived by, but **to be lived**. Faith is the "life more abundant" which Christ brings to fallen man. Religion not only has and must have an influence on daily life, helping man to overcome temptations bringing true and firm principles to a harassed world, consoling and giving strength when the need for consolation and strength makes itself felt, but Religion makes LIFE ITSELF, enriches it, floods into every action.
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> To see Catholicism as one religion among others, one system among others, even if it be added that it is the only true religion, the only system that works, is to mistake its very nature or at least to stop at the threshold. CATHOLICISM IS RELIGION ITSELF. IT IS THE FORM HUMANITY MUST PUT ON IN ORDER TO FINALLY BE ITSELF".
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> H. DE LUBAC S.J. *Catholicism p.* 153

# Shepherds need the Sheep

THE TASK of God's Church through priests and people is nothing less than the total christianization and sanctification of mankind.

That Pope, bishops and priests are specially chosen, prepared, and sacramentally endowed, to perform the major role in the world's salvation, there is no doubt or argument. That the laity of Christ's Mystical Body, the Church, in a lesser capacity shares this role, there is also no doubt or argument.

In our times the laity is slowly returning to this ideal of collaboration between shepherds and their sheep, for the saving of souls. For this we may well praise Almighty God.

In most mission lands, by the very fact of the Church's infancy, there is a greater dearth of laity able and ready to assist priests and religious in advancing, building up and sanctifying the masses. Any visitor to Africa, Asia, India, Oceania and other missionary areas immediately observes hundreds of jobs being done by clerical and religious missionaries that can and ought to be handled by lay men and women.

This writer has on two occasions traversed most of Africa and some of Asia, as a non-partisan observer. It was a privilege and an education to do so. Everywhere bishops, priests and religious clamoured for spiritual and material help. Being director of the Mission Aid Societies of Los Angeles Archdiocese, this begging came as no surprise.

What I did not expect, however, was the constantly repeated plea for lay help. Everywhere I saw priests and religious trying their human best to be doctors, dentists, nurses, builders, mechanics, plumbers, electricians, pressmen, writers, typists, and score of other craftsmen and experts. They were the first to admit that they had little taste for the hundred secular chores and jobs which fell to their lot. They had come to the missions to teach, instruct, baptize, administer the sacraments — to save souls — and they found themselves overwhelmed with everything else besides, often to the detriment of their priestly and more supernatural calling and abilities.

They needed helpers in the work. They asked for lay men and women, to live and labour and love their hungry and misguided millions of people.

I returned to Los Angeles in

early 1955, resolved to do what one could to recruit, train and assign lay men and women for short terms as volunteer helpers to missionary bishops. Thus there came into being our humble program to provide lay mission helpers for Africa and elsewhere. By July, 1955 when Cardinal McIntyre formally approved and established the first group of trained men and women as a "pious association" of the Church, our members were dubbed the "Lay Mission-Helpers."

After the departure of the first group of five to the Sudan, Tanganyika, and Nigeria, another seventeen were trained and assigned to be followed a year ago by another thirty-six to Africa and Ecuador.

Currently another thirty men and women are training in Los Angeles. Of these sixteen will be arriving in Africa in the spring of 1960, and the rest in 1961.

It is to the credit of these American Lay Mission-Helpers that not a single one has bolted the Association for moral reasons or with breach of contract. That a very few were inept there is no doubt. But the vast majority has with considerable psychological and cultural adjustment, and no small material sacrifices, demonstrated themselves capable of doing as much, and living the same ideals as the missionary clergy and religious.

However at times the carper will note the "failures", if such we can call them, and hardly see and commend the fifty-six who have voluntarily chosen the better but decidedly harder part, viz., the missionary's life.

The twelve hundred inquirers and applicants in America who have to date sought entry into our Association are a sign of our times. Each applicant must demonstrate by a careful questioning and psychological testing that he or she has the abilities sought in mission lands, and has above all else more than ordinary sound spirituality, zeal, spirit of sacrifice and emotional stability. Less than five per cent of the twelve hundred inquirers have been accepted. Each must train for over a year in Los Angeles, under the supervision of three priests, one of them an African missionary of many years experience.

Gradually in four years of screening and training candidates, a pattern of the desirable and able lay missionary has emerged. We now realize more than ever that only the best can be accepted. We consistently take only the realists and spiritually sound. We shun dreamers with romantic stars in their eyes. In their training we strive to avoid the "messianic complex" which would change the world overnight to one's own fashion.

The training consists of over 600 hours on weekends for over a year, in such fields as ascetical theology, missiology, the life of Christ, First Aid, Human Behaviour, and a language to be used in the mission lands if this is possible.

After the screening and training, Cardinal McIntyre of Los Angeles,

formally receives the candidates' promises to uphold the Constitution, rule of life and the terms of contract. Then they are supposed ready to test their metal in a missionary assignment.

This briefly is the program of the Lay Mission - Helpers Association and its members as of January 1960.

That the screening, training and performance of the Association and its members has not been without fault, I shall be the first to admit. It was encouraging to hear an Apostolic Delegate say when this point was mentioned, "Ah, but you must remember! Eight per cent of Christ's Apostles were failures." He meant Judas, of course! Our objective has been to provide the missionaries with lay helpers as trained and capable as possible among those who volunteer for this unsalaried and sometimes thankless apostolate. We have striven consistently to form our trainees into willing workers, remembering what one experienced missionary bishop said in 1954, "Send us lots of capable indians, but no chiefs. We have too many of those already."

Our Lay Mission-Helpers solemnly promise to obey the Bishops of their areas in all matters that concern their exemplary lives and work. They contract with him. He in turn promises constant interest and concern for them, weekly periodical feverinos and spiritual direction. The same standard of housing, food, medical care and transportation are provided as that enjoyed by the priests and religious of the diocese or area, and a weekly holiday and three week's annual vacation.

The Lay Mission–Helper is dedicated to a solid spiritual life while in the mission lands. He must spend a half-hour in prayer before and after daily Mass and Communion, make at least one visit to the Blessed Sacrament each day, and daily examine his conscience, recite the Rosary, and try to include a half–hour of spiritual reading and the Stations of the Cross. Weekly Confession is strongly recommended. And an annual retreat of three or four days is a must.

Our Association headquarters in Los Angeles pays the transportation costs to and from the USA, and provides each Lay Mission–Helper with a monthly allowance of twenty dollars for personal luxuries.

I do not hesitate to say that our Lay Mission–Helpers are trained to have the same dedication and desire for saving souls as the clergy and religious with whom they labour. Great effort is made to impress them with the gravity of their roles, and of the invariable need for heroic humility, patience with every thing and every one, and a great restraint over lay and youthful ambitions, to see the job done, or to criticize or abandon current methods and values as they find them. We tell them to say nothing about anyone or anything until they have been over a year at their posts. By that time they will understand why and how this or this is as it is. Furthermore,

we repeatedly warn them against American boasting. They are cautioned too about frequenting European hotels, clubs, bars and homes, where their presence might in the slightest give scandal or surprise to very watchful and impressionable native peoples.

There is scarcely space here for a listing of the dozens of directives, cautions, prohibitions and warnings given our candidates in their year of training.

Before they were accepted at all, they were given a severe psychological testing and screening as to their motives for going to the missions and careful appraisal of their spirituality. We feel that this training is as thorough as can be for lay people, without making them into "hot-house religious."

It has been requested that I dedicate a portion of this article to suggestions for the missionary priests, brothers and sisters with whom our Lay Mission–Helpers are working for a common cause and with a mutual purpose and ideology.

I have received an abundance of advice, recommendations and suggestions from many of the professional missionaries over the past four years. For these I am respectfully and eternally grateful. Without this interest and constructive criticism, the Association and its members could have failed ingloriously.

But there is another side to the coin. What can and ought the priests and religious themselves do, to make the apostolate and labours of our and other lay missionaries more successful, pleasant and spiritually rewarding?

Besides personal experience and observations, I recently circulated all our fifty-six lay people in Africa, New Guinea, Ecuador and Mexico. Their replies and remarks have been revealing and invariably constructive, respectful and humble. The following paragraphs are a summary of their suggestions and a few complaints.

The presence of white lay missionaries, men and women, single or married, in the mission lands necessarily requires of the bishops, clergy and religious some adjustment in their thinking, behaviour and attitudes. If the laity of the right type is truly and seriously needed in the missions, then such an adjustment is a small price to pay. I honestly think that often the greater price is borne by the lay missionaries themselves.

It is understandable, if not always justifiable, that weather-beaten, experienced missionaries might resent the presence of lay missionaries. A few priests too may suspect the ability of lay people to make as great sacrifices of purses and persons as they themselves. They might even wonder if without Holy Orders or religious habit, the laity can harbour as much zeal, love and sacrifice as their own. Our Lay Mission–Helpers being almost all Americans, there could be too some suspicion if the well–fed, luxury laden Americans, are as capable as other nationalities of the sacrifices, and the spirit of

poverty, chastity and obedience indispensable to the missionary apostolate.

Of the suggestions made by our lay missionaries themselves, the most frequently made, was the need for good priestly direction and weekly or bi-weekly sermonettes. Such a priest, arranged for in the contract and agreed to by the missionary Bishop, ought to be close by so that the busy lay folk can easily reach him. He ought to have the taste for such an assignment, and not show dislike for this simple enough task. There is a danger moreover that grateful clergy and religious may overdo their praise of lay missionaries, and neglect to point out their faults, shortcomings and the very human tendency to neglect or curtail spiritual exercises, weekly confessions, and the like.

One of the Lay Mission-Helpers complained that he was at his post for over a year, before he heard his first sermon or conference in English. Another asks, "Is ascetical theology only for religious?" Still another writes, "I believe our slip-ups and failures are due to a great extent to a lack of regular talks, retreats, etc. It is so easy to get muddleheaded in the tropics." And, there ought to be assigned definite days and hours for such talks, retreats, etc., so that the lay missionary can arrange his or her work. Many are on hospital duty, are teachers with much night and weekend work, press staff with deadlines, etc., and do have to arrange their daily schedules.

One with three years experience overseas commented, "Are we lay people not supposed to be seeking spiritual growth too, as well as our professional success and advancement?" A good question, I would say! "The clergy," another urges, "ought to take our spiritual life seriously, and give us real and helpful direction. Many priests seem to think that they are in Africa only for Africans and that the white Catholics must look after themselves." Our Lay Mission-Helpers are urged to arrange time daily for the Stations of the Cross. A priest remarked to one of them, "I do not have time for the Stations. Why should you expect it?"

Several of our members have asked for available spiritual books for their daily reading. In going overseas, our Association limits their shipped personal property to fifty pounds. Naturally, they can take along few books. They deserve to be allowed whatever reading material is available at their p o s t s. One specifically asked for the required half-hour daily to do such necessary reading.

Others have suggested that the priests and religious, with whom they labour, might show more interest in the lay man's isolation, confusion, loneliness, discontent and try with a pat on the back, a smile or handshake to give encouragement or pass along a compliment that will fan the flames of enthusiasm. "They could share

our joys and good fortunes too," writes another.

Another mature and deeply religious lay missionary suggested that missionaries ought to apologize and admit their own errors or carelessness, "especially if scandal could be taken by the lay person." The same person then adds, "the lay person must remind himself too of the natural humanity and frailty of those in cassocks and habits, and not take scandal easily."

Quite sound advice came from another. "Don't treat Lay Mission–Helpers as 'hot house plants'. Missionaries must not think Americans will wish or expect servants, comfortable quarters, furniture, radios, recordings, better food, etc. At times the good Fathers 'baby us along', afraid that we shall stub our toes."

Moreover, comments one, "Don't regard us as bound by vows or that we don't need discipline, or that we know everything in our professions or trades, or that we are obliged to attend the religious exercises of the priests or religious.".

One asks for separate housing, which incidentally is a serious term of the contract. No lay man should trespass upon the privacy of the clergy or religious, because of improper housing. For the weekly "day off", the lay person ought to be provided with a week day occasionally when stores and hairdressers (!) are open.

What is a worldwide and perennial caution is mentioned by several. Priests must exercise caution and propriety in regard to the feminine lay missionaries, particularly in cars and lorries, and in dining together. Also, priests and brothers might be "more ready to do distasteful things for the women Lay Mission-Helper, such as auto repairs, toilet fixing, killing the rat or snake, when no brave lay man is about." And this writer adds, "Be kind and thoughtful with the lay missionary regardless of looks, abilities, personality or character." Others would appreciate a favour occasionally from missionaries driving to post offices and nearby towns, in fetching or mailing letters, and exchanging cheques and money. Usually, for lack of transportation the lay missionary is at the mercy of others for such necessities of life.

Then, there is the matter of killing lay initiative. "The Fathers should not say, 'It just won't work,' without giving us a fair chance and backing up their refusal with reasons. They must realize that we are not working at their sides as competitors. And, they should fight the temptation to think or say, "Oh well, let them try it. They can't do any harm anyway." Thus writes one with two years of experience in a trying assignment.

With good reason, another remarks, "They should not use American lay missionaries as tools to the American dollar! We are not a group of persons bent on adventure and romance, neither are we escapists and failures back home, trying to make a professional or spiritual comeback, nor any of the

variety of labels which some are inclined to give us... being neither fish nor fowl... neither religious nor ordinary lay people."

Another submits this good advice, "Missionaries ought not to loan us their cars, typewriters, money, equipment and the like without specific permission, and not without caution and care."

In their special labours, many worthwhile suggestions were made. When a lay missionary with adequate training and experience has come to replace a cleric or religious, the replaced person must step completely aside, and "leave the Lay Mission-Helper to handle the job, after the initial period of adjustment and appraisal by the old-timers around him. Criticism is most useful and needed, but interference is costly, time-consuming and good for nothing but trouble." "Recognize our talents gained in fields other than our specialities. Give us a chance to prove our abilities. Sometimes, the Fathers and others expect too much of us, sometimes too little."

Lay teachers deserve to be included in the faculty meetings and teacher's retreats, outings and the general school plans. Allow time for study and needed outside reading. Let the lay man help arrange the school schedule, syllabus; don't give him consistently the worst teaching hours, test schedules, subjects or classes.

Lay missionaries also ought to be encouraged to invite African teachers and students and co-workers occasionally to tea and dinner. "During work, we have little chance to talk with Africans, especially those who would give us a healthier insight into the African soul and life. We should be admonished not to stick so closely to our own race, and remain so self-centered." So writes one of our "veterans" of three years.

Some suggestions were made too, in the survey among the fifty-six Lay Mission-Helpers, for the Bishops. Let me repeat that all these remarks were made with the greatest respect, and the majority who made them at all, did so only because I requested it of them in the interest of the common cause for both clergy and laity — the salvation of souls.

The Bishops are urged to assign directors over the lay missionaries who truly have the interest, time and ability to help them spiritually and professionally. More particularly though, several of our members said that the Bishop ought to have read the Lay Mission-Helper handbook and rule of life before their arrival. One asked, after two years, "Does His Lordship understand that we are here and working ten to twelve hours daily for him, after God, and not for the hospital's financial success?" Another says, "He could have us over occasionally, and tell us of his people, their customs and differences, and advise us, correct us, know us." Another fairly complains, "We have spoken with our Bishop but once in a whole year, although he resides but fifty yards from us."

"The Bishop", comments another,

"ought not to request any of us from the Association in Los Angeles, unless there is a real need for us, and our coming will not put Africans out of work, and only if we are truly wanted by most of the clergy and religious." Still another asked the Bishop "to be ready to talk over our problems and answer our questions." Another says, "He must remember that we are at his side to help him and his cause, and he must try to direct all our life and work so as to make better lay 'MISSION-Helpers' of us, and become saints."

Anyone reading to this point, may think this a tiresome litany of disguised complaints. But I again say that I extracted these comments from our membership with the greatest difficulty, so reluctant were they all to blemish the romantic picture of the perfect missionary.

More than half of those in four corners of the world had no suggestions, surely no grievances. One writes after two years of tropical discomforts, two bouts of malaria and a very difficult job, "The Bishops and priests and everyone couldn't do more for us." Another thanks God and all around him for his freedom to move around the missions, and when work allows even to stay overnight, and allowing other Lay Mission-Helpers to visit from neighbouring dioceses, and even giving money for extra food and for petrol in travelling. Another is deeply grateful for the use of mission cars for errands and periodic recreation, and being permitted to keep pets, and to enjoy his privacy.

Finally, one dedicated lay man thanks God and His priests for ready access to Mass and the Sacraments, and for the spiritual nature of some of his assignments such as training the altar boys and doing sacristy duty.

The same writer is grateful for the happy and beneficial companionship of good priests, and the confidence shown him in his appreciation of the missionary apostolate, the people, the local problems and the like. He summarizes, "All this helps me to a realistic appraisal of my own part in this privileged role, and what is expected of me, to share a little God's mighty works."

I sincerely pray that these comments shall be read and accepted in the spirit in which they have been made. I assure readers that the Lay Mission-Helpers who submitted them, did so only to advance the value and fruitfulness of their years away from the comforts, health and prosperity of contemporary American life.

As a final word, may I humbly submit that everyone of the eighteen Bishops now engaging our lay people, desires to have more of them. From no quarter, have I heard that the sending and working of the right kind of lay persons to help the missions, is foolish, unworkable or dangerous. All of us engaged in this program are grateful before God to superiors in Los Angeles, to the Bishops with whom

the members are labouring and to Roman authorities, for encouragement, indispensable help and patient guidance.

God willing, our small share in the Church's mission to teach, baptize, and save every creature, shall continue and grow. May it be a sign of our times, to the end that the understaffed and poorly supported "foreign missions" of the world shall become the concern and love of the whole Mystical Body of Christ, and that all the world in the briefest of years shall come to know, love and serve the Father of heaven, the Son who became Man, and the Holy Spirit that fills men's souls.

A. BROUWERS.

*NOTE*:

*For those desiring further information, write to:*

Lay Mission Helpers Association,
1531 West Ninth Street,
Los Angeles 15,
CALIFORNIA.

*Mgr. Brouwers will be happy to send copies of their brochure, Constitution and rule of life. ED.*

## Msgr. Ronald Knox on Belief

FAITH: To believe a thing, in any sense worthy of the name, means something much more than merely not denying it. It means focusing your mind on it, letting it haunt your imagination, caring, and caring desperately, whether it is true or not. Put it in this way. If somebody says to you, "Of course, your own country's rule in the Colonies is every bit as brutal as German rule in Poland," you don't reply, "Oh, really? I dare say it is."

You care furiously about a statement like that. You may not have the facts at your fingers' ends, but you are not going to let a statement like that pass without examination. It would alter your whole idea of what the world is like if you thought a statement like that could be true. And it has, or ought to have, the same sort of effect if somebody tells you that some article of the Christian creed isn't true... If you really believe a thing it becomes a part of the make-up of your mind; it lends coherence to your thought, colour to your imagination, leverage to your will. It matters enormously.

SLOW MOTION.

# A Catholic Action Experiment

## in the Prefecture Apostolic of Fort Rosebery

### The Country and the People

The Prefecture Apostolic of Fort Rosebery occupies practically speaking the territory of the civil Luapula Province of Northern Rhodesia. It is inhabited by seven tribes, all speaking the same language, Bemba.

The African population is about 215,000, of which some 60,000 are baptized Catholics, served by 10 Mission Stations, the smallest of which counts 2,000 souls and the biggest 20,000. The Europeans number about 400 including the missionaries.

The shores of Lake Bangweulu are catholic in a fair proportion and densely populated; densely populated too is the Rhodesian bank of the Luapula River, but the catholics are a small minority. There are important clusters of catholics inland in the Cishinga area; the remainder of the hinterland, mainly the Bwaushi area, is thinly populated, and comprises vast areas difficult of access and with only sprinklings of catholics here and there, except in a few rare centres.

All this means that one can devise an ideal organization in ideal surroundings, but when coming to one particular place one must reckon with the local conditions and make the necessary adaptations.

### The Catholic Action Headquarters

Monsignor the Prefect Apostolic appointed one priest as Catholic Action Chaplain in January 1955; he added a second one in October 1957, even though he has only 43 missionary priests and brothers altogether. They are assisted by three Lay Organizers. Their most important function, besides the running of the various movements, is publishing a monthly Catholic newspaper, Bonse Pamo, to which they can devote only part of their time, one week a month.

The three lay organizers frequently draft social or religious enquiries and report forms; they deal with correspondence and visit Sections with authority to preside over elections and reorganize areas.

Each mission station has a local chaplain who is responsible for all that concerns Catholic Action. Where there are sisters, they assist the women's groups. We consider

local chaplains a necessity. We started with the principle that Catholic Action was the concern of all the missionaries of the stations; we did not intend to make it the particular domain of any one in particular. This still holds true, but the appointment by the local council of an official chaplain results in greater efficiency, more interest being put into the undertaking, and easier consultation for the Catholic Actionists.

**The Existing Movements**

At present we have the following Movements.

1. The C.F.M. (Catholic Family Movement) which, incidentally, is not linked with the movement of the same name operating in America. It consists of married or widowed people; it is divided into senior, junior, then again into men's and women's groups. Membership: 2550.

2. The Evangelists' Movement: this admits only men of a certain education (at least four years of primary school); it was founded by laymen, and the organization was all their initiative. They aim at studying the Bible in order to defend the Faith against objections from outsiders, mainly the Watch Towers. Membership: 131.

3. The Saint Vincent de Paul Conferences as known in other countries but with some adaptations. Membership: 188.

4. The Tertiaries of Saint Francis, who were all enrolled while staying in the Ndola Diocese with the Franciscan Fathers Minor Conventuals, but will gradually develop here as well. Membership: 39.

5. The Y.C.W. (Young Christian Workers), which is affiliated with the International Y.C.W. Headquarters at Brussels. Membership: 427 boys, 997 girls.

6. The Pre-Y.C.W.: Membership: 321 boys, 342 girls.

All the above Movements are recognized as Catholic Action Movements in the Prefecture.

It is of course desirable for the sake of efficiency to restrict the number of organizations; on the other hand it has been found necessary to cater for the various aptitudes and tastes of individuals. Thus an adult can join the C.F.M., the Evangelists, the Tertiaries or the Conferences of Saint Vincent de Paul. Similarly, a youth who could join the Y.C.W. could also choose between the Evangelists, the Tertiaries or the Conferences of Saint Vincent de Paul.

We feel that, considering the structure of our population, we hardly need more specialised Catholic Action, except for the teachers, whom we plan to group eventually in a category partly of their own.

**A Fundamental**

Fundamental in our organization is the holding in all branches of enquiries on social and religious questions, according to the See, Judge, Act method. At the begin-

ning we drew most of our inspiration from an excellent booklet: "The Priest and the Y.C.W." published by the Y.C.W., 106, Clapham Road, London S.W.9, at 3/6. We found excellent material also in "The Mystical Body in Action", by Rev. Fr. Bernard F. Meyer, obtainable from the Newman Bookshop, P.O. Box 150, Westminster, Md, U.S.A.

Our enquiries appear in the form of questionnaires in the following bulletins: "Tucincile" (for the C.F.M., the Evangelists, and the Tertiaries), "Nsashiko" (for the Y.C.W.), "Citemwiko" (for the Conferences of Saint Vincent de Paul), and "Mwenge" (for the Pre-Y.C.W.). They all appear in Bemba.

### The Presence of the Priest

As all our missions serve vast districts we have had to set up our sections in such a way that they can do without the presence of a priest most of the time. It would be entirely unrealistic to expect the priests or sisters to attend a fair proportion of the meetings with any regularity. Making their presence a requisite would be condemning oneself to limiting Catholic Action to the immediate surroundings of the station and to just a few outstations. What we aimed at was to organize the mass of the population which is to be guided by trained men and women of their own milieu. We try and compensate for the priests' and sisters' absence by the monthly bulletins mentioned above and by written reports sent by the section-presidents to the Local and to the Prefecture Chaplains.

### The Rules

We have drawn up rules for the various movements, but have already altered them a few times in four years, and anyhow, rules must possess a good deal of suppleness.

### Our "Old" and our "New" Catholic Action

Catholic Action had been launched in 1935 in the then Bangweulu Vicariate. It grouped mainly oldish people who met every week. They had prayers to recite, a chapter of the Gospel or of the catechism to read and comment on, and deliberations on the work to be done during the week. This consisted in visiting the sick, contacting lapsed catholics, looking after chapels, gathering children for religious instruction, etc... A reproach frequently raised was that they brought to their meetings the gossip of the country, and that they acted as informers for the priests. They had rules, supervision by the chaplain was rare and their officers had had no special training.

### "Old" becomes Foundation for "New"

In spite of their deficiencies those catholic actionists really did precious work. We wish to stress our appreciation of what they were and of what they did. Any missionary going on tour saw the difference between villages with,

and villages without, them. They had good will and wanted mainly guidance.

It is from their ranks that Leaders were chosen for training when we started introducing the new system in June 1955 among the married people. At first we thought that the local priests would be better qualified to select the most suitable subjects, as we were afraid that the members themselves might appoint the old staff en bloc. But we found that this did not work well, and especially did not seem to satisfy the people. We changed our minds and just explained to them what we considered to be essentials in Leaders. They understood and cooperated perfectly.

**The Training Session**

*a — The Material Contribution.*

The trainees reach the mission on Sunday evening. They have been told to provide their own food. The mission gives nothing. From the start they must be convinced that the movement is their own business, and they must look after themselves. It is an excellent test of generosity, and the response is always gratifying. Of course their fellows of the mission station are requested to put them up. It is on this same principle that each Catholic Actionist will be required to pay a yearly subscription: 2/6 for men, 1/6 for women, half of which goes to the Prefecture Chaplaincy, and half stays in their own box. In January 1959 we figured that 50% of the members were faithful in paying their subscriptions. We deem that their attending the training sessions at their own expense and the part they take in the financing of their chaplaincy is remarkable in rural area like ours, where the idea of the support of the Church has still to make progress (1).

*b — The Daily Time-Table.*

| | |
|---|---|
| 7.00 | Breakfast |
| 8.00 | First Meeting |
| 9.30 | Break |
| 10.00 | Second Meeting |
| 11.00 | Break |
| 11.30 | Mass with instruction, followed by Break. |
| 1.15 | Rosary |
| 1.30 | Third Meeting (1½ hour) For the rest of the day they are free. |

*c — The Groups.*

For the meetings they are divided into groups according to areas, with an eye to constituting the future "Sections". Let it be explained that we call a "Team" one group of Catholic Actionists

(1) The yearly subscription, in our estimate, pays for the bulletins we send to them every month one copy for each member whose subscription is in order. For the rest, the Prefecture bears all other expenses: payment of organizers, transport of chaplains and organizers, office work and equipment. But our people have grasped that the financial responsibility of the movement is theirs, even if they do not shoulder it entirely. At the Prefecture Council we raised the question of increasing the subscription, but it was found too hard for many.

living in villages which belong to a common out-station, and who therefore come together for Sunday services. A "Section" is composed of a number of "Teams" according to the geography of the country, the main requisite being that the leaders of the various "Teams" should be able to meet once a month. Also it should not be so large that the "Section" President cannot visit the "Teams" regularly. This particular point creates difficulty for women presidents who cannot travel so easily as men. For the training session the leaders from an area intended to become a Section are put under the direction of a priest or a lay organizer from the Headquarters.

*d — Matter for the Meetings.*

The matter for the training session meetings is the gradual introduction of all the items of a regular Team meeting. In other words, it is an initiation into the technique of a properly conducted meeting. This consists of the Catholic Action Prayer, the hymn, the roll call, the report of the previous meeting and of the work done by the members, the study of the enquiry which also comprises the report on talks the members had with outsiders on the current enquiry (1), the allotment of work to members, and the final prayer.

As regards the answers to the enquiries the trainees are told that we want their own thinking, and they are not to try to find out what we priests think. We also tell them that difference of opinion, and therefore discussions are expected, whence they will reach sound solutions.

During their free time, they prepare for the next enquiry. On Wednesday and Thursday their constitutions are explained to them.

*e — Elections.*

Elections take place on Friday. Every Team is provided with a Leader, a Secretary and a Treasurer, and an Assistant for each of the three. Similarly, on the upper level, among the Team officers a Section President, a Secretary and a Treasurer and an Assistant for each are elected. The Section President cannot be at the same time a Team Leader because his tours will prevent him from regularly attending any particular Team meeting.

They are instructed to form, when they return to their villages, a "School Committee" and a "Recruiting Committee" in each team, the former having for its function to look after the interests of the local catholic school and cooperation with the teachers. Where there is no catholic school, they look after the catholic children attending the available school.

It will be seen that the offices to be filled are many. This is excellent because it multiplies little responsibilities and therefore interest. Also, our people are mobile: they almost all go in turn to work in the towns of the Copperbelt. If the officers have nobody trained to replace them, the groups

(1) The mere spreading of catholic ideas among the population at large is a valuable apostolate, sometimes the only one possible.

lie. In some teams there are more offices than members!

The last meetings of the training week, following the elections, together with all the activities listed above (prayer, hymn etc) are run entirely by the leaders themselves. The priest or lay organizer simply attends and helps.

When the session is over the trainees think that they are equipped to manage their own show. Once they are back home they find that it is not so easy. But difficulties gradually level out, especially if a priest or a lay organizer visits them after not more than a few months.

The subjects available for Catholic Action are not always first class intellectually or morally. Even so it is better to have a poor little nucleus than none at all. Actually, much improvement can come from the local chaplain and his fellow priests.

*f — An Objection:*
*This Training is too short.*

Yes, too short and simplified. We agree. But note that it is only a foundation: the real training takes place "in the field", with the enquiries slowly shaping the mind; and the visits of the Prefecture and local chaplains, of the touring priest, of the lay organizers, rectifying, comforting, reorganizing the Teams and Sections. Thus considered, the training never ends.

At the beginning each mission had a training session. This has not been repeated because new leaders have learned from already trained people. It has happened that isolated groups have sent some delegates to follow the meetings of already organized groups and learn from them. Also our organizers have given some training periods, shorter than a week. But generally speaking the foundation of new groups has been made by people who came from older groups. And I repeat that much, if not most, of the training is done gradually through the enquiries themselves, and through the visitations of the Section President, and of the Local or Prefecture Chaplains and organizers.

Elections are held every year either at the visitation of the Prefecture Chaplain, or of an organizer, or in the presence of the local chaplain.

**The Enquiries**

They are of two kinds, social or religious. We have only one for each meeting which otherwise would be too long.

Up to now they have covered such subjects as excessive beer drinking, hemp smoking, leasure, schools, improved methods of farming, various aspects of marriage, family housing, the education of children, communism and some pagan customs.

The first year we had only one subject of enquiry, considered every month under a new aspect. But our people got tired and now we change every month or two.

However, we bring up every year some especially important topics, agriculture (against chronic famine), communism, catholic schools and marriage. Moreover we have recurrent campaigns for Easter and Christmas.

Each enquiry is presented in the form of a questionnaire in the vernacular, of which the following translation is an example.

### Conjugal Quarrels

**SEE** (Some facts observed by the members).

1 — Give the main causes for conjugal quarrels.

2 — Are there couples that never quarrel?

3 — Do the children see such quarrels or hear about them?

4 — Are quarrels between husband and wife known by the villagers?

5 — In such quarrels does it happen that serious offence in word is given?

6 — Do blows sometimes follow such quarrels?

7 — Do husbands and wives relate their quarrels to their friends?

**JUDGE** (Reflection on the facts collected above)

8 — Should one keep a grudge after quarrelling? Explain.

9 — If conjugal quarrels are made known to outsiders, what harm is done to married life?

10 — What do you think of the children being present at the quarrels between their father and mother?

11 — Could you say that a quarrel can be forgotten, but that insults and blows are a more difficult matter?

12 — If conjugal quarrels are known in the village, do you think that the honour of the couple suffers?

13 — When both husband and wife tell of their troubles to their friends, what do you think is the effect on married life?

**ACT** (Suggested work to be distributed among members by the Leader of the Team)

14 — Spread the idea of common daily prayer for the family as a means to help married life.

15 — Tell your friends who do not belong to the Team about the conclusions reached in this discussion.

16 — Could you do something in your surrounding to stop the habit of backbiting?

17 — Try and do something to bring back harmony to a couple that has quarrelled.

Of course a subject like this one does not lend itself to much direct action.

### Section and Team Meetings

Meetings at which enquiries take place are *Team meetings* gathering the members of one village, or of neighbouring villages. They are conducted by the Team Leader, and take place once a week during the first *three* weeks of every month on a day freely chosen.

As for the *Section* meetings, they bring together, as already mentioned, only the Team Leaders (most of them accompanied by their Secretaries), and they take place *once* a month, during the fourth week.

Here is the programme. A verbal report is given by President who has visited the Teams during the previous weeks — a report form set by the Headquarters is filled up — the enquiries of the following month are studied in advance, and the President announces the dates of his visits to the Teams.

### Central and Coordinating Committees

After a few years when the members have become accustomed

o the new system, the Sections nside one particular Movement, nside one particular mission, are ederated and a Central Committee s set up. Thus in the Lubwe Mission there would be the C.F.M. Central Committee; the Y.C.W. Central Committee, etc... At the ame time, to establish coordination between the various Movements, a Coordinating Committee s established, one for each Mission. The officers are chosen by lection, the Prefect Apostolic, hrough his Chaplains, keeping the ight of veto.

**The Prefecture Council**

This is held normally once a year nd gathers all the Mission Coordinating Committee Presidents, the Central Committee Presidents, and he Local Chaplains, with the Prefecture Chaplains and the Lay Organizers under the honorary residency of Monsignor the Prefect Apostolic.

It is essentially a business meeting, with a few items of entertainment. In 1959 it lasted three ays and seventy-one members ttended.

**Open Meetings**

The Sections are invited to rganize a few times during the ear open meetings to which the ntire population is welcome. Programmes for these are drafted by he Headquarters. The subject an be Catholic Schools, intensified arming, or some other important uestion. Such meetings have at places attracted as many as twelve hundred people, among whom many had travelled long distances, and for whom accommodation and food were provided. A rally like this, to be successful, requires an active president, because it is all his own responsibility. Usually the priests just attend, and sometimes they cannot come at all.

**The Difficulties**

So far not one has been found insuperable. The chief ones are the quasi-illiteracy of many bush village leaders, — and the geography of the country that makes the setting up of proper Sections difficult (in places we have only "isolated" Teams). There is too the question of jealousy between leaders, or would be leaders, and Movements. Needless to say real leaders, men or women of initiative, authority and exemplary behaviour, are as rare here as anywhere else in the world. And youths' groups present the usual difficulties.

Concerning politics we have adopted this rule:

*Nobody can at the same time be an officer in a political party and a Leader of Catholic Action, but anybody can be an ordinary member of either a political party or a Catholic Action Movement, and a Leader or an officer in the other.* The idea is to establish a clear-cut distinction between the two.

**Conclusion**

So that is what is done in our corner... We feel much heartened in our undertakings. Real work is

being done, not always to the extent one would like, but work all the same.

We find that the enquiry method most congenial to our people is training them to see and tackle their problems. Real leaders have already emerged from the mass.

We would like to point out that, in our opinion, in any Diocese the very first requirement for a progressive Catholic Action is the appointment of at least one priest entirely consecrated to the work. He will soon find that he needs helpers, a fellow priest, or perhaps a sister to direct the women's groups, and a few full time Lay Organizers.

Finally we think that close co-operation between dioceses is highly desirable.

Y. GOULET, W.F.

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## *AN ABYSSINIAN HYMN TO MARY*

*Hail to thy blessed name, O Mary, sweeter than all the perfumes.*
*May thy love be as a refreshing stream flowing into my soul.*
*Hail to thy flowing hair, O Mary, citadel of God, leave me not in grief*
*Lest my enemies say to me: "In whom dost thou trust?"*
*Hail to the lashes of thine eyes, O Mary, once heavy with tears.*
*Be my support in the Day of the Lord when I shall be judged.*
*Hail to thine eyes, O Mary, vigil stars of God's holy will.*
*Be my peace in grief lest bitterness enchain my soul.*
*Hail to thy hands, O Mary, which have touched the fire of God.*
*No other jewels need adorn them. O keep me pure.*
*Hail to thy fingers, O Mary, that wove a vesture for God.*
*Help us poor exiles faltering in a distant land.*
*Hail to thy lips, O Mary, red and sweet as the rose, pure as the stars.*
*Save me and shield me from grief and tears.*
*Hail to thy mouth, O Mary, that kissed thy Son and God's.*
*Draw me to thee when sadness bows me down.*
*O virgin, thou art the heaven that enshrine the sun, the field that bears the corn*

*Give life to me as thou didst to my fathers,*
*And pardon the sins of my people.*

EMPEROR ZEREA JOSEPH, XVth Cent.

# PLATFORM

## The Luganda Baptismal Formula

THE POINT of the Luganda baptismal formula raised by Fr. Walser in the first issue of this Review has given rise to more controversy and comment among the clergy in this country than has so far appeared in the subsequent issues. Any decision regarding an eventual change can, of course, only come from the Bishops, if they deem it necessary. The problem under discussion, however, is mainly a **linguistic** one. From the pastoral angle I would say that a change of the formula seems both useful and opportune.

I shall go straight to the point, abstaining from elements which have been unnecessarily introduced into discussion. In my opinion, the case as exposed by Father Walser could not have been clearer and it is disappointing at times to hear lengthy discussions on such points as Unity and Trinity in God or the validity of the sacrament which are entirely irrelevant. A thorough and careful reading of the first part of Fr. Walser's article is all that is needed to see that our only problem is *accuracy* in the formula. That is, we are trying to find out whether in the Baptismal Formula in Luganda the word *linnya* (name) is singular not only grammatically, but also in the sense from the context.

We are all agreed that the word *linnya* is singular grammatically speaking. But the question is, from the context of the formula (Ku linnya lya Patri n'erya Mwana n'erya Mwoyo Mutukirivu) do we understand *one* or *three* names?

The first translator of the words of the sign of the cross into Luganda is presumed to have believed that only *one* name is understood, *common* to the three persons, and his view is shared by a number of others even today. But Fr. Walser maintains a different opinion and I am one of his adherents. According to him, the repetition of ... n'erya ... n'erya implies *three* names.

Before I go to the intrinsic of proofs in support of Fr. Walser's position, I should like to point out that before writing this article, I discussed the matter with our Baganda seminarists here. They all agreed that the repetition of

n'erya... n'erya in the present formula absolutely implies *plurality* of names.

The formula suggested by Fr. Walser is: Ku linnya lya Patri ne Mwana ne Mwoyo Mutukirivu. Amina. That in this formula there is only one name common to the three Persons is the explicit rule of the best Grammars in Luganda.

In the *Grammar ey'Oluganda* officially approved for schools in 1932, p. 31 no. 141, we read as follows:—

"Noun emu bw'eba ne attributes ebbiri oba ezisingawo obungi egattibwa nazo n'akagambo akayunzi *kamu kokka* akakulembera attribute esoka. Nga wano:

Petro omwana wa Daudi ne Vikitolia

Amaliba ga Mukasa ne Paulo ne Kaggwa" (1).

In the above examples Petro belongs to Daudi and Vikitolia in common. Similarly, Amaliba are possessed in common by Mukasa Paulo and Kaggwa.

The same rule is found in the *Grammar ey'Oluganda* commonly known as *Bukalasa Grammar,* for it was originally used by the Junior Seminarists at Bukalasa, Ed. 1928, p. 28, no. 162.

But any doubt that might still remain will be precluded by the *Manuel De La Langue Luganda* of Fr. Le Veux, Ed. 1914, p. 122, Footnote 6 where we read: —

"Dans une énumération, si l particule annective réunit les diver compléments à un substanti *réellement unique on ne la répèt pas.*

Les parents de Pierre et de Pau sont de vaillants Chrétiens.

Abazadde ba Petro ne Paolo b bakristu abazira.

Dans le cas contraire on répèt la particule.

La mère de Pierre, celle de Pau et celle de Léon ont communié.

"Nnyina (wa) Petro, n'owa Paol n'owa Leo basembedde."

This means that in our case, i we want to have only one nam common to the three Persons, w should not repeat the particl erya... erya.

Moreover if we admit the similarity between Luganda and the neighbouring Bantu languages, here is a confirmation from the Haya language (3). It is very interesting to note that what I am going t quote was written thirty-seven years before the article of Fr. Walser and seven years before he thought of the inaccuracy of the formula.

"Si la préposition 'a' est suivie de plusieurs noms, *on ne la répèta pas*

(1) When one noun has two or more attributes, it is connected with them by means of *ONLY ONE* connective particle which precedes the first attribute.

(2) In an enumeration, if a connective particle joins several complements to a noun *which in reality is only one, it (the particle) is not repeated.* ... Otherwise the particle is repeated."

(3) Gramamire de la Langue Haya par Em Kuuiprs des Pères Blancs, Ed. 1922, p. 138, No. 4. Reference to this grammar was already made in AER. April, 1959, p.120, but a more complete quotation may be useful.

lorsqu'il s'agit d'une *possession en commun, d'un but commun, d'une destinée commune*: Ente ya tata na tat'ento vache de mon père et de mon oncle (qu'ils possèdent en commun); elyarwa lya Kazahura na Ngimbwa calebasse de bière pour Kazahura et Ngimbwa (qu'ils boiront en commun); nyina omwoyo gw'okukumanya n'okukugonza j'ai une âme pour te connaître et t'aimer (une pour les deux opérations). *Le signe de la croix doit donc faire: Aha ibara elya Patri n'Omwana n'Omwoyo Mutakatifu,* puisqu'il s'agit d'un nom, d'une divine nature.

"Si on dit: nte ya tata n'eya tat'ento; elyarwa lya Kazahura n'elya Ngimbwa; omwoyo gw'okukumanya n'ogw'okukugonza; eibara elya Patri n'ely(a) Omwana n'ely(a) Omwoyo Mutakatifu, etc., on dit qu'il y a respectivement *deux* vaches, *deux* lyarwa, *deux* âmes, *trois noms* (4).

It is legitimate to conclude from the above considerations that if the rules of the standard Luganda Grammars mean anything, then Fr. Walser is right and therefore, if we mean that in our formula there should be *only one* name common to the three persons, we should drop the repeated connective particle: erya... erya...

As repeated changes would be tedious and undesirable, perhaps this may be the right moment to suggest that in the new formula the first word *ku* should also be changed into *mu,* for this is what we have in Luganda for *in* (the name...). It is both grammatically and theologically correct and is the word commonly used in similar expressions, such as: Nzize mu linnya lya Katikkiro. Nkulagira mu linnya lya Pokino etc... So the whole formula should come to this:—

Nze nkubatiza mu linnya lya Patri ne Mwana ne Mwoyo Mutukirivu.

It is thought in certain quarters that it is too late to change. This is rather strange. It took centuries in some cases to polish certain expressions of dogma and what was reached after research of centuries was most welcome. Why then, on earth, could we not change something which has been in existence for only eighty years, if the stark truth is that it is inaccurate? The change is so natural that the desired formula has already been used in an official book and few perhaps may have noticed it (5).

(4) If a preposition is followed by several nouns, it is not repeated where possession in common, common aim or common destination is concerned: ... the cow of my father and of my uncle (which they possess in common); ... the calabash of beer for Kazahura and Ngimbwa (which they will drink in common); ... I have a soul to know and love you with (one for two operations). The sign of the cross should therefore be ... because we are dealing with one name, one divine nature. If you say ..., you are talking respectively of two cows, two lyarwa, two souls, *three names*!

(5) Collectio Rituum pro Dioecesibus Lingua Ugandensi utentibus, Ed. 1956, p. 47.

NOTE. In AER. II, Jan. p. 67. last paragraph of Fr. Kamya's article the printer's imp made the author say the opposite of what he mea by inserting an ambarassing "not" Please read: "... the sense of the present text ... does imply".

We all highly admire the first Missionaries for their quick and deep mastery of languages so different from their own. But nobody should be surprised at all if a little mistake escaped their attention. And there is no doubt that mistakes should be corrected.

KATIGONDO ADRIAN K. DDUNGU

## "Date et dabitur vobis"

In the Tablet of Oct. 24th. 1959, Joyce Mankowska wrote a little article about the Library of Religious Faith of H.E. Cardinal Wyszynski at nr. 9 Beerstr., Warsaw. Nr. 9 Beerstr. is a convent and Sister Franciszka is in charge.

I am quoting Joyce Mankowska in the Tablet:

The history of the Library is a moving one. Before the war many books in it belonged to the collection of an ancient and honoured family, of which Sister Franciszka bore the title. During the war, her home burned and her family lost or scattered, she renounced her noble name and joined the little congregation at nr. 9 Beerstr. Gradually she realised what a priceless possession her family's Catholic library would be to her nation in the new troubles it was having to face, and so she set about salvaging not only her own books but any religious books she could lay her hands on.

So far for Joyce Mankowska.

The response seems to have been overwhelming. Not everything reaches nr. 9 Beerstr. Cases of precious books stand on the quayside at Gdynia, refused customs clearance. Some parcels never arrived. Still Sister Franciszka struggles on. She has evolved a sort of formula which works in a sort of way. She asks her friends to send small parcels, one or two books which will slip inconspicuously through the post without worrying anyone.

Sister Franciszka told the author in the Tablet:

'Please send me good books. Nearly all my members understand French, but those who read English are the most intelligent, the intellectuals. They do not want popular publications nor pamphlets. We would like: Merton, Waugh, books of sermons, books about the Bible, Lives of Saints, but only if really well written.'
if really well written.'

We missionaries are nearly always at the receiving end of the appeal — system. The trouble is we get so completely used to it. I am sure that nearly every priest out here would find at least one good book which he could send to Sister Franciszka. Even 'pockets' would do. It would cost us less than a shilling to mail it to her, and we would have the satisfaction to have done something for our brethren behind the curtain.

Naturally German or French books are just as welcome.
Sister's address:

BIBLIOTEKA WIEDZY RELIGIJNEJ
J.E. KARDYNALA WYSZYNSKIEGO,
PIWNA 9,
WARSZAWA 40. POLAND.

# NEWS IN BRIEF

**First African Cardinal**

"The young African churches today take the place which awaits them in the great Catholic family" (Fidei Donum). These words have particular significance in the light of a series of recent decisions taken by the Holy Father.

The news that His Holiness Pope John XXIII has received His Lordship Bishop Rugambwa into the Sacred College of Cardinals has caused very great joy all over Catholic Africa.

His Eminence Laurean Cardinal Rugambwa was born at Rutabo (N.W. Tanganyika) in 1912. He was baptised during his stay at the Primary (1921) and started on the long course of preparation for the Priesthood in 1926, first at the Junior Seminary of Rubya, then at the Major Seminary of Katigondo. After his ordination in 1943 Father Rugambwa was engaged in parish work for five years in the Vicariate Apostolic of Bukoba. Sent to Rome to pursue his studies for a doctorate in Canon Law at Propaganda University he returned to Tanganyika in 1951. A few months later Pope Pius XII appointed him Vicar Apostolic of Lower Kagera, formerly the northern part of Bukoba Vicariate. The consecration by Archbishop D. Mathew took place at Rutabo on 10th Febr. 1952. On the occasion of the establishment of the Hierarchy in Tanganyika the Vicariate Apostolic was raised to the rank of Diocese and changed its name to Rutabo after the name of the episcopal residence.

**Three African Bishops**

The Holy Father has named:
the Very Reverend Joseph Kilasara, C.S.Sp., Bishop of Moshi (Tanganyika),
the Very Reverend Father G. Ramanantoanima, S.J., Auxiliary Bishop of Fianarantsoa (Madagascar),
the Very Reverend Renato Butibubage, of the local Clergy, Auxiliary Bishop of Mwanza (Tanganyika).

**Two African Archbishops**

His Lordship Bernardin Gantin, of the local Clergy, until recently Auxiliary Bishop of Cotonou (Dahomey), has been appointed its first African Archbishop.

The Most Reverend John Kodwo Amissah, Auxiliary Bishop of Cape Coast, has been appointed Archbishop of Cape Coast (Ghana).

His Grace was born in 1922 and ordained in 1949. Prior to his nomination as Auxiliary Bishop in 1957, he was a professor in both the Minor and Major Seminary. Archbishop Amissah succeeds the Most Reverend William T. Porter who resigned last year.

### Kenya

The Right Reverend Mgr John de Reeper, M.H., well known to the readers of the A.E.R., has been nominated the first Prefect-Apostolic of Ngong. This new jurisdiction has to be built up ab ovo so to say. Four priests and one Brother will assist Monsignor at the beginning.

No details of the boundaries of the new territory have been published by Rome but the whole of the Kenya Masai territory is included in the new Prefecture, viz. most of the area north of the Kenya-Tanganyika border, formerly the southern districts of Nairobi Archdiocese and Kisumu Diocese. (The *Atlas Missionum* of 1958 needs some correction, because the Diocese of Eldoret does not go any further south than Lake Naivasha).

### Ghana

The new Diocese of WA in N.W. Ghana has been entrusted to the local clergy. Its territory comprises the districts of Wa and Lawra, where since 1928 among the Dagaris an intense movement of conversion has been going on and the district of Tumu which will soon have its first mission. The catholic mission is solidly established in this part. Six secular priests and 21 White Fathers have the care of 36.5000 catholics in a population of 225.000. Three Sisters' congregations are in charge of educational and medical work a great part of which is done by African Sisters. There is moreover the beginning of an African Brothers' congregation.

## International Study Week on Mission Catechetics

Munich-Eichstaett, July 21 — 28, 1960

The international meeting at Nijmegen emerged as a very successful experiment much appreciated by the missionary world at large, but above all in Rome. That is why the organizing has been undertaken of a similar Study Week this time on *Mission Catechetics*. It will be held at Eichustaett near Munich, which is justly considered as the birthplace of the modern catechetical movement. Another important reason for this choice is the International Eucharistic Congress. The Study Week will begin on July 21st and end on the 28th. After this the participants are supposed to

attend the Eucharistic Congress, 31 July — 7 August.

*Aim.*

In many missions we notice a certain catechetical perplexity. Interest in a better teaching of Christian doctrine is rapidly growing almost everywhere, but how can we adapt this teaching to the very nature of our missionary apostolate? There is much uncertainty regarding a fitting positive solution. This unsatisfactory situation is mainly due to the lack of expects on the spot. The chief aim of this Study Week is therefore to transmit the knowledge and experiences of the catechetical movement and to adapt modern catechestics to the particular missionary needs.

*Participants.*

His Eminence Gregory XV Peter, Cardinal Agagianian, Pro-Prefect of the Secred Congregation of the Faith, has accepted the presidency of the Study Week. In addition to more than 50 mission bishops there will be delegates from the generalates of missionary societies, and also outstanding representatives of catethetics and missiology, and finally, as the largest group, missionary experts in the catechetical apostolate. About 200 participants are expected.

*The main topics.*

The main topics to be discussed are the following:

—The characteristics of missionary catechesis,

—Missionary adaptation of our catechetics,

—Catechetical methods: origin, development. Advantages and difficuties of the modern methods,

—Catechetical use of the Bible,

—A good mission catechism: qualities required. Experiences in working out a new catechism.

—Interrelation of missionary catechesis and missionary worship. Mass and Sunday services in the absence of the priest,

—Problem of the catechumenate,

—Formation of Catechists.

Invitations are personal and cannot be given to anybody else, but the organizers will be grateful to receive suggestions. For further information write to: Rev. John Hofinger, S.J., P.O. Box 1815, MANILA, Phillipines.

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**In July issue:**

—*Rev. E. Hillman, C.S.Sp.*: "Missionary Adaptation."

—*Dr. G. Freeman-Grenville, D. Phil.*: "Islam and Christianity in East Africa before the mid-nineteenth century.

# BOOK REVIEW

## PRACTICAL BOOKSHELF

### 3. Protestantism

Surely there is no subject on which it is more useful for a priest to be well-informed than that of Protestantism. More than ever Catholics find themselves today in contact with non-Catholic Christians and neither ignorance nor old-fashioned prejudices help us in our relations with them; nor do they impress educated lay Catholics who have often close personal knowledge of non-Catholics and are quick to notice when the clergy are ill-informed on this subject.

We are lucky already to have read in this Review more than one moving appeal for a sympathetic attitude towards non-Catholics, yet it can hardly be doubted that it is still especially in the missions that ignorance and distrust are to be found between Christians. A good way of overcoming this, Bookworm believes, is a little reading. There have indeed been a very large number of books written in the last few years on one aspect or another of the subject, but as usual I will only speak of some of the smaller, cheaper, more easily read ones.

Undoubtedly the first things to mention in order to get the whole matter into its right perspective is Pope John XXIII's moving encyclical AD PETRI CATHEDRAM, translated into English under the title TRUTH, UNITY AND PEACE (C.T.S., 1959 40 pp., 6d). The Pope stresses that all separated Christians are truly our *brothers,* and the sons remaining at home cannot but be anxiously concerned for their exiled brethren.

Fundamentally the difference between Catholics and Protestants remains one of doctrine — not just the acceptance or rejection of individual doctrines but a whole attitude to doctrine. One of the books which can best help us to understand this difference of attitude is Congar's CHRIST, OUR LADY AND THE CHURCH (Longmans, 1957, 10/6) This book is luminously brilliant, and no one who reads it will regret it.

The theological divisions of the 16th century are still with us today even though they have changed something of their outward form in the meanwhile, and an understanding of what happened then remains necessary. Who were Luther and Calvin? What were they trying to do? What justification was there for their wrenching Christendom apart? Where lay their greatness, where their failures? There are lots of books which can help us with questions of this sort, for instance Karl Adam's ROOTS OF THE REFORMATION (Sheed & Ward, 3/6). H.O. Evennett has written a very useful historical pamphlet entitled THE REFORMATION (C.T.S. 32 pp., 9d) and another on MARTIN LUTHER (C.T.S., pp.,

d). Evennett is sharp on Luther but e is a first class academic historian nd fully reliable.

A book by Fr. Tavard entitled PRO-'ESTANTISM is shortly to be pub-ished by Burns & Oates in the Fact nd Faith series (now 8/6 each). This nay well prove to be one of the best guides to the subject as a whole.

In many parts of Africa however the non-Catholics we have to face are chiefly neither Lutherans nor Calvinists but Christians of the English Anglican tradition. Hence it is particularly important to get a reasonable understanding of that strange, large-doored, m i d d l e–of–the–road house, the Anglican Communion. To tell the truth, about the best way to get the feeling of the C. of E. is to have a look at the BOOK OF COM-MON PRAYER. The beauty and orthodoxy of the prayers to be found there would surely surprise many Catholics. There is a really excellent little book on the origins of the Church of England by Fr. Gerard Culkin, THE ENGLISH REFORMATION (Paternoster Publications, Sands and Co., 1954, 111 pp., 4/- paperback). I might also mention a much longer book on the whole history and character of the Anglican communion by a well–known Anglican authority – ANGLICANISM by Ste–phen Neill (Pelican, 1958, 466 pp., 5/-). This is a very useful book for someone who wants a fairly detailed guide to Anglican Christianity from the inside.

Turning now from Protestantism in itself to our relations with Protestants in modern times, the thing that strikes one at once is the spread of the Ecumenical Movement and even more perhaps the Ecumenical s p i r i t. Christians of all denominations really are conscious nowadays of the tragedy of disunion and are trying hard in their different ways to bring it to an end.

Official norms for Catholics in this field will be found in Fr. Ripley's C.T.S. pamphlet CHRISTIAN UNITY (16 pp., 4d), while for a wider treatment of the subject as a whole one ought to read THE ECUMENICAL MOVEMENT by an American expert in this matter, Rev. Gustave Weigel, S.J.(G. Chapman, London, 6/-).

It is a study of ecumenical activity both among non-Catholics and within the Church. Father Weigel clearly explains the Church's ruling for Catholics and examines the theological position from which they must approach the problem. I would like to recommend also John Todd's CATHOLICISM AND THE ECUMENICAL MOVEMENT (Longmans, 1956, 111pp., 6/6). Everyone may not agree with all Mr. Todd's views, but all should find his pages both stimulating and informative.

What we need last of all is a greater knowledge of Protestantism in Africa, but it is here that I can say least. Each territory has its own missionary society, its own problems. Perhaps the best way to acquire this knowledge is to go round to the nearest Protestant mission and ask for it – they would be surprised! At least as a result the iron curtain might be broken down a little. The only book I would like to mention here is Maynard Smith's quite old life of FRANK, BISHOP OF ZANZIBAR, and that chiefly for the charming letter written by the Afri-

can Catholics at Frank Weston's death and quoted at the end of the book. Such a letter is a true example of ecumenical spirit. There is a very attractive periodical which I do finally want to refer to here and that is FRONTIER, a quarterly edited by John Lawrence (59 Bryanston St., Marble Arch, London W. 1; 80 pp. a number, subscription 5/- a year for missionaries, including Catholic ones). FRONTIER is concerned with Christian problems in modern life—especially ecumenical and missionary ones —, it is sympathetic in tone towards Catholics, and it shows us the best modern Protestant outlook on many of our common difficulties. For 5/- a year, it is wonderfully cheap.

When thinking of Cath. – Protestant relations in Africa I always like to remember Blessed Joseph Mukasa Balikuddembe, the first of our Uganda martyrs, who died because of his brave protest to King Mwanga at the murder of the Protestant Bishop Hannington. May such true solicitude for the welfare of non-Catholic Christians, based on accurate knowledge and enduring love, be also ours.

ADRIAN HASTINGS.

*Father Jan Van Driessche S.J.* :

"L' EMPECHEMENT DE PARENTE EN DROIT COUTUMIER AFRICAN."

Desclée, De Brouwer, 1959, pp. 312

There is no doubt that the differences, and often open conflict, between canon law and established customary law, based as they are on quite different social structures and civilisations, create many difficult problems for recently converted African Christians, obliged in practice to conform to both legislations. The Church insists very strongly that all that is not essentially wrong in these customs should be retained. At the same time she imposes her uncongenial, unadapted, yet all-prevailing, canonical legislation on them. After a very interesting exposé of kinship and marriage as understood by Africans, and of their basic importance in family, clan, and community life the author tries to find a solution in principle to the conflict and then proposes practical adaptations which should make for greater stability in marriage and family life and prevent many invalid unions, concubinages and scandals. He advocates as a solution *either* the *suppression* of at least all less important yet often complicated and too traditional, diriment impediments, he frequently quotes Bartoccetti and Bender in support of this view and he argues that the necessity nowadays of the juridical form generally suffices), *or a modification for Africa* of the general law and a particular legislation for various countries more adapted to concrete circumstances taking into account the importance of the dowry in African opinion, preferential marriages, levirate, and so on. One needs only to read the history of the Church to see plenty of such adaptations; and even in her general law she sometimes provides for such contingencies, as for instance in Can. 1080. The system of indults and frequent dispensations alone is inadequate and has many inconveniences. Even a more up-to-date notion of con-

sanguinity seems desirable. It is rumoured that the simplifications of the Church's marriage legislation is to be discussed at the next General Council, so we shall just have to wait and see! Fr. Van Driessche's book will surely interest all missionaries who have such adaptation at heart and will contribute much to their knowledge both of Canon Law, and ethnology and missiology.

*Father Roland Tremblay W.F.*:

"THE PRIVILEGE OF THE FAITH",

1959, 124 pp. 10s. obtainable from the author, P.O. Box 42, Tamale, Ghana or from, Tanganyika Mission Press, P.O. Box 314 Tabora, Tanganyika.

An excellent, opportune, and useful book which should be in every missionary's library for study and reference! As the author says, very few practical books have been written in English about the subject as a whole. We know, in fact, only of Fr de Reeper's canonico-practical work: "The Sacraments on the Missions" (after his "Missionary Companion") and Fr Winslow's and Fr v. Vliet's books in question-answer form. If only Vromant had an English translation! Now here we have a concise, clear, and practical guide to steer us safely through all the intricacies of the subject. Some may not like the strictly methodical lay-out of the book (the author is certainly an expert in summaries, divisions and subdivisions), but it surely gives us a very succinct, precise, synoptical view of the whole matter, still leaving plenty of scope for professors to explain the reasons and theories. The book is divided into four parts: 1* The Pauline Privilege: definition, scriptural basis, conditions for valid and licit use, effect; 2* Dispensation from the Interpellations: Apostolic Constitutions and Faculties, and provisions in general canon law; 3* The Privilege of the Faith in its strictest sense, can.1127; 4* Dissolution of marriages validly contracted between a baptised and non-baptized person. The author gives always solid doctrine, basing his conclusions on intrinsic and extrinsic authority, so that they can all be safely followed in practice.

A few remarks, or rather precisions, which in no way detract from the great value of the work, will not be taken amiss, I hope. In n. 21 we should like to have the wording changed to: *Can* be applied ad cautelam, but more conveniently the missionary etc." (aut-aut cases). No. 24 "may not" seems preferable to "cannot", since in practice the recourse is not for the validity and the Decree should be interpreted strictly; No. 27 requires more precision for the case where the baptism of either spouse is objectively invalid; Nos. 63 and 80 : some mention why a dispensation is preferable to using the mere presumption of can. 1122 alone. No. 54 if there is any suspicion that the refusal is just, this must be further investigated, for here too the validity of the future marriage may depend on it. In n. 77 we prefer no mention of can. 84, for sometimes dispensation in divine law is involved and can. 1127 covers all cases. No. 175, b: if there is convalidation at all,

there is also the possibility (often preferable, cf. van Vliet, Vromant, Cappello) of a renewal before baptism (even if as yet — i n e f f i c a c i o u s). We should have liked a still greater insistence on the advisability and often absolute need of consulting the Ordinary, also something about the sanctity of and respect for pagan marriages, about the avoidance of civil bigamy, and about the strictly self-operative valid application of the Pauline Privilege. And despite the understandable personal preference of the author we should like, in a subsequent edition (we earnestly pray that many more are to come) to see the treatment of cc. 15, 81, 1043-5, which now side-track us from our principal subject, still further reduced to simple mention, with reference to treatment elsewhere. After all, as the author himself admits (nn. 75,80), in practice, can. 1127 and the Constitutions and Faculties already provide for such cases (mostly moral impossibility 102 a, and then, whatever one says, even in cases of uncertain departure). Nobody either, ever seems to remember that "ipsa lex (i.e. positiva, ecclesiastica, mere prohibens, if departure is certain) non obligat cum proportionato accidentali incommodo"! The author rightly insists on extreme circumspection in the use of "Romani Pontificis" in its broad interpretation. This is certainly the mind of the Holy Office, which recently, through Propaganda suspended the Faculty of India, (see Appendix VI, no. 192) and, in a private reply to the Ordinaries of Gulu (Uganda), Toungoo (Burma), Wewak (N. Guinea), and Seoul (Korea), imposed recourse in each case of "Romani Pontificis" where all interpellation was to be omitted.

We warmly congratulate the author on this work. It should prove of great service to every missionary to whom we strongly recommend it.

E. DE B.

*Father H. Verhaeghe W.F.:*

"L'IRREGULARITE PAR DEFAUT DE NAISSANCE LEGITIME DES FILS D'INFIDELES AU RUANDA-URUNDI."

Baudouinville, 1958, pp. 108.

This is part of a thesis defended at the Gregorian University and we find here another example of the conflict between canon law and customary law in regard to the concept of legitimacy. The author exposes those differences, especially in connection with local views on various kinds of filiations, and then puts forward his main theme: that children born of pagan parents who contracted marriage invalidly but in good faith and according to customary law, must, once baptised, be considered canonically legitimate in virtue of Can. 1114. The reasons invoked are quite solid, but however much we sympathise with those children, especially in view of their admission to Orders, we have to do here with positive law and the mind of the Church has been clearly expressed on the point. We do not think that the opinion of the author can be held any longer. Two responses of the Code Commission, although private, have specified that its general decision of 26 Jan. 1949 (a marriage can only be called putative if "celebratum coram Ecclesia") must be strictly

nterpreted. It was asked by the Bishop of Shillong: "An matrimonium infidelium invalidum, sed bona fide contractum, dici possit putativum. An, si dici possit putativum, ei applicari possit can. 1114 de legitimitate prolis", to which the Code Commission gave as its answer: "Negative ad utrumque." (C.I.C. 18 Jan. 1957, Clergy Monthly, June 1957). A similar answer, and with direct reference to the decision of 26 Jan. 1949, was given concerning marriages between baptised non-Catholics (Clergy Monthly, August 1958), so that now only invalid marriages of persons bound to observe the form of cc. 1094 or 1098 and where that form was not entirely absent can be considered putative. Missionaries on the other hand are usefully reminded (pp. 64–69) that doubtful illegitimacy does not cause irregularity, and especially that the legal presumption of paternity of the legal husband can only be overthrown by evident proof of the absolute impossibility of fertile marital relations during the whole time of possible conception of the child (and not by rumours however founded, not even by the sworn testimony of the mother or supposed adulterer, blood tests, etc.).

E. DE B.

*Father F. Giorgetti, F.S.C.J.*

MUSICA AFRICANA
SUA TECNICA E ACUSTICA

Museum Combonianum, Verona,

1957, pp. 128 Price £ 1.

In recent years some missionaries in Africa have become aware of the urgent need of studying African music with the aim of trying to adapt it to the requirements of Church Music. *"Musica Africana"* is the fruit of Father F. Giorgetti's careful and laborious music research among the Zande people in south western Sudan. His Hymnal, *'Ani Tambwa Mbori'*, Laudemus Deum, is a good example of how African music can be adapted to Church Music.

In his main work *"Musica Africana"* the author has set out to summarize and illustrate the principles and technique of Zande music. Although, by using the title *"Musica Africana"*, he seems to have run the risk of generalizing, nevertheless the principles he has laid down will help to stimulate other scholars to embark on similar work in their respective countries.

Credit must be given to Father Giorgetti for having carefully analyzed the role played by the drum in Zande music. He has rightly called it "il nonno", i.e. the grandfather of music. This is true, for rhythm, the most characteristic element of African music, is almost always marked by this instrument or its substitute. Music, like food, needs some sort of variety — a little pepper here and there. By analyzing the intricate structure of dissonant chords in Zande music he has revealed how we use quite a lot of this stuff in Africa. We are a peculiar race!

It would be unfair to overlook the numerous difficulties encountered by the author in trying to apply western music terminology to African music. He is aware of this difficulty when he says in his preface: "If these terms

and others adopted by me prove to be a bit obscure, written chords are always available, and musicologists better and more competent than the undersigned will provide better and more appropriate terms." A student of Harmony will probably be more confused than a mere amateur by such terms as "scala acustica, genere acustico, genere enarmonico (in the author's sense), sistema tonale modo tonale, modo patetico, modo lirico, gruppo modale, modo maggiore tonale".

It is a great pity that such a valuable book will not be available to a large number of African music lovers because of the lack of knowledge of the Italian language in which it is written. However, it has much to recommend it to those who have a fair knowledge of both Italian and Harmony.

CAESAR BUWULE.

**BOOKS RECEIVED**

*Y. Tourigny, W.F.*

EKITABO EKYA SOCIOLOGY

C.A. Headq. Kisubi, Pp. 144, Price Shs 3/50.

A most welcome book in Luganda on social problems. Excellent help for instructions and study clubs. Printing and lay-out are very good. We hope that in a following edition cooperative movement and divorce will be dealt with.

LUX, Annual Review of Association of S. Augustine, Prop. Fide, Via Urbano VIII, 16, Rome, 1959, Price 3/50

African Priests and Seminarians studying in Rome offer a series of articles on the African mentality in its various expressions. Solid contents attractively presented. Its high standard promises a choice group, we hope, of future cooperator fwtih our AER: "LUX" crescat et floreat.

LEADERSHIP, Monthly Magazine for Christian leaders. Publ. C.A. Headq. Gulu, Box 200, Uganda. Annual subscr. 5/50.

"Leadership" fulfils its promise in a way which deserves unrestricted praise. Instructive, well adapted articles, valuable comments on current events, interesting reports with special section for Y.C.S. Warmly recommended.

J.G.

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N.B. The price of "Die philosophisch-theologische Bildung in den Priestern Seminarien Schwarz-Afrikas" by A. Morant (see A.E.R. 1960, n. 1, p. 77) has been reduced from 21. – to 16. — Swiss francs for Seminary Libraries and Professors of Major Seminaries in Africa, if ordered directly from: The Editor, *Neue Zeitschrift fur Missions-Wissenschaft,* Schoneck - Beckenried (Nidw.), Switzerland.

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The difference between the Old and New Testament is the difference between a man who said "There is nothing new under the sun" and God who says: "Behold, I make all things new."

MSGR. RONALD KNOX.

## MSGR. RONALD KNOX ON PRAYER

I THINK that sometimes we make mistakes about that (the working of the Holy Ghost) when our prayers aren't going too well. We try to make a tremendous effort at concentration, try to pump up more energy from somewhere inside ourselves, and reduce ourselves to a better state of prayer by sheer will–power. Whereas I think really the right attitude for us is to fall back more on the Holy Spirit, and leave things more to Him. To say "Go on praying in me, Holy Spirit; I can't do anything by these frantic efforts of my own. Every time I really try to settle down to it, I find myself thinking about the holidays or about that girl I've quarelled with, and nothing seems to come. But I know it's all right really, because it is you who do the praying; I am only a dumb instrument for you to make so little difference, let me keep still and leave room for you to go on praying, praying in me.

When we are approaching him in the intimacy of our own private prayer, I think he likes it as well as anything else, because it shews more confidence in his understandingness, if we remain silent before him and let our silence do him honour. No need, even that any special train of ideas should be passing through our minds, that we should be setting out, even in our silent thoughts any formula of petition. To keep quiet in his presence, letting our hearts go out to him in utter confidence, in appealing love, in a tender sense of our own unworthiness — that, no less than any formula of wards, and perhaps more than any formula of words, is what is really meant by prayer... He wants us to use the liberty of the spirit, and come to him boldly, as his children, choosing the prayer that suits us best.

RETREAT FOR LAY PEOPLE.

Go through the motions of praying, if that is all you can do, and when you have finished, offer it up to God in a spirit of humility. Tell him he knows your fashioning, knows you are but dust, deplore that natural weakness which makes it so hard for you, his creature, to do the thing you were put into the world to do. Confess to him, at the same time, the habitual want of seriousness and purpose in your life, which prevents you attaining recollection when you want it. Tell him you wish your prayer had been one long peaceful aspiration to him; unite it with the prayer of Our Lord while he was on earth and ask to have it accepted with that mantle cast over it..

THE PRIESTLY LIFE.

## Casus Conscientiae for next issue:

One day Father John, superior of a mission station where are many Protestants, learns that one of his neighbours, an honest and sincere Lutheran, is very seriously ill. The pastors hardly ever prepare their adherents for death and Father John feels it his duty to visit the sick man and do all in his power to help him die a good death. He is well received but it soon appears that, although ready to listen to the priest's adhortations and tentative approaches, the sick man is in no way prepared to abjure his errors. What can Father John do for him in such circumstances?

Another day a very grave accident takes place not far from the mission and among the victims dying or already apparently dead are a few strangers and also a Protestant well known for his anti-Catholic feelings. Father John rushes immediately to the scene of the accident and gives all of them conditional baptism, absolution and extreme unction. Has he done well?


# Teaching English in Difficult Circumstances

MICHAEL WEST M.A. D. Phil.

This book is designed as a guide to practising teachers and teachers in training. Dr. West has had forty years' experience of English and he deals in a practical way with such problems as the organisation of speech and reading lessons, and the planning of illustrations, and gives precise guidance on the preparation and use of "lesson-forms." Each point is fully illustrated.

As well as reviewing his findings in this field Dr. West discusses the problems which seem to him to remain unsolved. While much of his teaching has been done in difficult circumstances, that is with large classes and in crowded classrooms, his book will also be of value to those more favourably placed.

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